

Dargah Hazrat Shah Raju Qattal

Dargah Of: Hazrat Syed Shah Raju Mohammed Mohammed al- Hussaini Qattal (RA)

Misri Gunj Rd Sattar Bagh, Gazibanda, Ramnas Pura, Hyderabad, Pin: 500065 Telangana, India

History

well known and famous as Hazrat Syed Shah Yousuf al Hussaini and his title is known as Qattal but he is very famous and well known as Shah Raju Qattal Hussaini. He is connected with Hazrat Khaja Bande Nawaz Gesu Daraz of Gulberga in 8th generation. Shah Raju Qattal used to do jihad (struggle) with his nafas (soul) and for this reason his name was becoming famous and well known as Qattal.

He was born in the year 1002 A.H. in Bejapur city. When he was growing up and he has completed the stages of zaheri (outside) and batini (inside) education under the supervision of his uncle Hazrat Syed Akber Mohammed Mohammed al Hussain and upon completion of the above education his uncle after his bait (pledging spiritual allegiance) has awarded him caliphate. He was great pious personally of his time in the Deccan (South Deccan) region so he was well known and famous as man of miracles and knowledge of Allah and he has connection with Khaja Bande Nawaz of Gulberga in the 8th generation.

He was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region and left the world on 22nd Safar in the 1092 A.H. in the period of sultan Abul Hasan Tana Shah of Golconda. But some historians have mentioned the date of his death as 7th Jamid Awwal but all have confirmed the year 1092 A.H. is correct as per record of history. He was buried in the shrine which is located in outside of Fathe Darwaza in Misri Gung street Hyderabad and his mausoleum in a Missri Gung area which is famous even today for the fulfilment of desires and wishes of the persons who visit his mausoleum there.

Additional Info

Hazrat Shah Raju Qattal was the teacher of Abul Hasan Qutb Shah, the eighth and last ruler of the Qutb Shahi dynasty, sovereign of the kingdom of Golconda in South India. Abul Hassan had a good voice and sang well. He also had a certain innocence about him. Shah Raju, therefore, gave him the nickname of 'Tana Shah' which means a child saint.

Aastana -e - Aliya Suhrawardiya

Dargah Of: Hazrat Syed Sha Ali Ganj ul Asrar Hussaini al Baghdadi Suhrawardi R.A
Saheb Katta, Gooty, Pin: 515401, Andhra Pradesh, India

History

A BRIEF HISTORY OF SYED SHAH ALI GANJUL ASRAR HUSSAINI AL BAGDADHI
SUHRAWARDI HOLY NAME : SYED SHA ALI HUSSAIN TITLE : GANJUL ASRAR
(TREASURE OF SECRETS) FAMOUS NAME : SHAH ALI GANJUL ASRAR BIRTH PLACE :
BAGDAD SHARIF SUFI ORDER : SUHRAWARDIYA, QADIRIYA MASTER : HAZRAT
SYED SHAH BAHUDDIN RAZZAQ HUSSAINI SUHRAWARDI SUCCESSOR : HAZRAT
SYED SHAH MUHAMMAD HUSSAINI SUHRAWARDI DATE OF DEATH : 11 RABI -US-
SANI, PERIOD OF ALAMGIR MASOLEUM : AASTANA -E- ALIYA SUHRAWARDIYA,
SAHEB KATTA, GOOTY. THE HOLY HISTORY OF THE SAINT:

He was born in Hazrat Imam Hussain's (RA) Holy Lineage so He called as Hussaini. The Signs of Deep Spirituality were appearing from his childhood. He was fond of knowledge. He was proficient in the apparent knowledge as well as spiritual knowledge. He was the disciple of Hazrat Syed Shah Bahauddin Razzaq Hussaini Suhrawardi (R.A). He served his Master with severe discipline. After giving the counsel the Master bestowed him the Khirqa of Suhrawardi Sufi Order and Qadiriyya Sufi order and made him as his Successor. The Master bid his pupil to spread the message of Islam in the world. He travelled through Bengal State and came to Gooty, an Oldest and Renowned city in the Deccan Province of India. He stayed in the Bahar Pet (Outskirt of Gooty Fort) area of Gooty.

Before His arrival, practicing of Innovations was filled up extremely in the city and there is no communal harmony in the society. Due to His teachings and holy practices of the saint people of gooty started loving and showing respect to him in spite of the religious boundaries. And with the Blessings of His Company so many people embraced Islam. The number increased in a very little period. However there was an unbeliever, who refused the saint to stay there and challenged him to perform a miracle to prove that the saint was on the right path and to get the right to stay there. The saint smiled at him and walked on the water of a well nearby him and did spread his prayer mat on the water and offered two cycles (Rakats) of voluntary (Nafil) Namaz to Allah, the true Lord. The saint returned safely by the Mercy of Allah Azzawazal. The unbeliever was astonished to see the miracle performed by the saint. Many People got the blessed opportunity to witness the miracle performed by the saint and embraced Islam.

When the people of Gooty witnessed the miracle performed by the saint, as per the challenge made, they immediately handed the place nearby well over to him. The saint made this place as his final adobe. After he had departed from this world a mausoleum was constructed in that place. Today the descendants of the saint are living around the mausoleum and this place is renowned as "Aastana -e - Aliaya Suhrawardiya, Saheb Katta "in the whole society. From this Sufi centre the message of Islam has been spread everywhere. On 26 Muharram, 35 Juloos shah e Aalam had presented some acres of land to the saint and requested to pray for the longevity of his reign. Likewise, so many kings and rulers presented land to the saint.

According to the Book "Gooty Charitra" the saint's property was around 500 acres of Land.

Death: He departed from this world on 11 Rabi us Sani in the period of Aalamgir. The year of his departure from the world was not known exactly but according to a calculation it would be 1107 Hijri. Successor: His famous Successor is "Hazrat Syed Shah Muhammad Hussaini Suhrawardi (RA) Dargah Sharif: The tomb of the Holy Saint is in a small Room on which a mausoleum was constructed. Beside this room there is also a small Room in which there are two tombs of the Women Saints. It is believed that one tomb belongs to His Sister and another one belongs to her daughter. Beside these two rooms there is a hall, which is used to teach the Islamic knowledge and Prophet Sallallahu Alaihi wasallam Traditions. It is called as Khanaqa (Cult Centre) or Aastana in Sufi terminology.

The dilapidated mausoleum was restored in 1974 CE. As per needs of the current generation, the expansion of the construction started in 2011 CE and completed in 2013 CE with beautiful Islamic architecture on the occasion of the annual Urs of the Holy Saint. The tombs of followers and well wishers and descendants of the Saint are in the above said Aastana. Beside the nearby well of the mausoleum there is a mosque called as Choti Masjid (Small Mosque). Now it is named as "Masjid e Gouse e Azam). There is a cemetery beside this mosque. It is also belongs to the same cult centre. By His descendants and followers the people of Gooty and its nearby villages getting blessings since generations. Ahlamudulliah! Even today the descendants of the Saint are putting efforts to continue his Holy Mission.

The Suhrawardiya Masjid (The Suhrawardiya Mosque) On the Name of Hazrat Syed Shah Ali Ganjul Asrar Hussaini al Bagdadi Suhrawardi R.A. there was a colony named as "Sha Ali Nagar". In the above colony the construction of a mosque started in 10 Muharram 1427 Hijri i.e on 20-01-2006 by His descendants and completed in 30 Shawwal 1427 Hijri i.e on 28-10-2006 and the offerings started by Mid day prayer (Zohar) on the same date. The famous name of the mosque is "Masjid E Suhrawardiya (Ahle Sunnat wa Jamat) ". Probably it is the first mosque

to be named with word Suhrawardiya in India. Suhrawardi Cults centres in Rayalaseema Region There are only Two Famous Suhrawardi Cults centres in the Rayalaseema Region Sarkar e Suhraward Hajrat Syed Shah Baba Fakruddin Hussaini Khalandar e Barhaq Suhrawardi R.A. , Sadar Chowk, Penukonda Sharif. Shaik e Suhraward Hajrat Syed Shah Ali Ganjul Asrar Hussaini al Bagdad Suhrawardi R.A

Additional Info

Astana e Aliya Suhrawardiya, Saheb Katta, Gooty Annual Urs: The annual Urs of the Saint is conducted in the month of Rabi Us Sani. On the 10th day there will be offering of Sandal Paste (Sandal Sharif), on the 11th day Urs and on the 12th day ziyarah will be conducted with well Islamic Manners. Hundreds of His followers and beloveds and people near by villages will attend the Annual Urs as well as the other programs which will be conducted during the annual Urs. Khatme Khwajgane Suhrawardiya Besides the Annual Urs , the Khatme Khwajagane Suhrawardiya will be conducted in every month of the 11th day of lunar month. People will attend this and get the blessings of the Zikr as well as the Holy Saint.

Abdulla Pir Dargah

Dargah Of: Hazrat Abdul Rasul Shaheed Pir Sahab R.A
Shriram Colony, Banswara, Pin: 327001, Rajasthan, India



History

The place has a great historical importance and is visited mostly by Bohra Muslims, especially during the festival of URS. The festival goes on for 6 days marked by musical programs of qawwalis at night. A lot of pilgrims from various parts of the country visit this Dargah to perform prayers.

The main Dargah (shrine) is built of white marbles and has four entrances. It is located in the midst of beautiful gardens and is a sight soothing for the eyes. The dome-shaped roof and finely carved architecture are some remarkable elements of the place.

Abdur-Razzaq Nurul-Ain dargah

Dargah Of: Hazrat Abdur-Razzaq Nurul-Ain (R.A)

Kichaucha Sharif, Ashrafpur , Kichhauchha, Pin: 224155, Uttar Pradesh, India



History

Syed Abdur-Razzaq Nurul-Ain was the successor of Sufi saint Syed Ashraf Jahangir Semnani. Among the descendants of Syed Abdul Razzaq Jilani, the line of saints of Ashrafia Jilania is one of the most reputed households of the subcontinent. Within this line, Nur-ul-Ain was the heir, disciple and Khalifa of Syed Ashraf Jahangir Semani. He was the son of his maternal cousin. He is the 11th descendant of Sufi Syed Abdul Qadir Jilani of Jilan, Iraq. Nur-ul-Ain first met Ashraf Jahangir Semnani at age twelve in Baghdad when Semnani made a visit there and from then on never left his company. Jilani adopted Nur-ul-Ain as his son and made him the heir and caretaker. This line of saints is still observed in Ashrafia.

Syed Ashraf Jahangir Semani died in 808 AH and Nur-ul-Ain became the heir to his throne. After strenuous spiritual training he was bestowed with Khilafat (Spiritual Successor) and from him the Ashrafi spiritual chain flourished. According to the tradition of Mirat-ul-Asrar, at the time of his death, Syed Ashraf Jahangir Semani was either 106 or 110 years of age. In Tohfta ul Abrar, his age is written as 120 and year of birth is 688 AH. Even his adopted son, Syed Abdul Razzaq was 120 at the time of his death. He spent 12 years before he took Bayat and 68 years in travel and in the service of Syed Ashraf Jahangir Semani and the remaining 40 years after the death of his Murshid at the throne of Khilafat. Accordingly, his birth year was 728, year of arrival in India 740 and year of death 848.

Additional Info

His grave is located next to that of Ashraf Jahangir Semnani in the same Shrine in Kichauccha Sharif.

Agha Shah Dargah

Dargah Of: Hazrat Meerza Agha Mohammad

MP SH 37A Sheetalpuri, Jabalpur, Pin: 482002, Madhya Pradesh, India



History

Hazrat Meerza Agha Mohammad was born in Lucknow India in the early 1800's. His family had migrated to India from Persia. Since childhood he was interested in knowing the way to GOD. He was obsessed with a question as to how to find ALLAH?

An event in his early life transformed him and triggered off his spiritual search leading him from Sufi Shaykh Shah Maqsum Alam (R.A.) to Sufi Shaykh Hazrat Taj-ul-Auliya -Shah Nizamuddin Hussain Niazi (R.A.). Later as a Sufi Shaykh himself, He got settled in Jabalpur India. He passed away on August 17, 1917.

Additional Info

At Dargah Mazar of Hazrat Dr. Meerza Murtuza Hussain (R.A.) [Son and Sajjada Nashin of Hazrat Shah Meerza Agha Mohammad (R.A.)], Mazar of Hazrat Meerza Maqsum-ul-Hasan (Gore Mian) - R.A. [Son of Hazrat Agha Saheb (R.A.)], Mazar of Hazrat Meerza Nazeer Ahmed (R.A.), [Son of Hazrat Agha Sahab (R.A.)] & Bibi Zarina Begum (R.A.) [Wife of Present Sheikh Dr. Ikhtiyar Hussain Meerza] are also there.

Aishmuqam Shrine

Dargah Of: Hazrat Sheikh Zain Ud Din Wali (R.A)

Mosque and Shrine of Saint Sheikh Zain Ud Din Wali (RA) KP Rd, Aishmuqam, Pin: 192125,
Jammu and Kashmir, India



History

The shrine of Hazrat Azin-ud-Din Wali is situated on a hill lock, about 20 Kms. short of the famous hill resort of Pahalgam. The mausoleum is located inside a deep cave atop the hill, about 100 meters high than the main road. Village Aishmuqam is very well known in every part of Kashmir on account of the historical shrine of sheikh Zain-ud-din who lived in the 15th century A.D. and was one of the principal disciples of Sheikh Nur-ud-din, the leading Rehisi of Kashmir.

It is commonly known in Kashmir that Sheikh Zain-ud-din, who was known by the name of Zia Singh before his conversion was a prince and belonged to the ruling Rajas of Kishtwar. His father Yesh Singh, the then Kishtwar ruler, is said to have been assassinated when Zia Singh was only 13 years old. Zia Singh is believed to have been suffering from some disease which took a serious turn leaving no aspect of his recovery. Sheikh Nur-ud-din is said to have passed through Kishtwar just at that time and having heard of his miraculous performances, Zia Singh's mother begged of the Sheikh to visit the patients and to pray for his recovery.

The Sheikh agreed to pray on the understanding that Zia Singh would meet him in Kashmir after the recovered. Zia Singh did not however keep his promise and after sometime he was again confined to bed. His mother kept on crying day and night until she had a vision in which the Sheikh Zia Singh's mother promised that she would fulfill her obligation this time if her son would recover again. With the restoration of his normal health, Zia Singh proceeded to

Kashmir to meet his benedictor. The mother and the son undertook the hazardous journey from Kishtwar to Bumzua, a village about 8 miles south of Aishmuqam, where Sheikh Nur-ud-din was staying at that time. It was at this place that both Zia Singh and his mother embraced Islam under the names of zain-ud-din and Zoon Ded respectively.

Among the local inhabitants the legend has it that Zain-ud-din meditated for a long time in village Mandjan of Tehsil Sopore where he attained spiritual perfection, It was at this stage that Sheikh Nur-ud-din advised him to migrate to the cave at Aishmuqam and to meditate there for the remaining period of his life. On his arrival, sheikh Zain-ud-din found the entrance to the cave blocked by snakes, cobras and reptiles, It is said that the saint carried with him a club which he had received from his master. Seeing the serpents he placed the club on the ground and it was instantaneously transformed into a dreadful cobra. The snakes in the cave got awestricken and not only surrendered to the Sheikh but also vacated it and migrated to the village Phuurpujan which is about 16 miles to the east of Aishmuqam.

The exact date of the death of the saint is not known. His urs or anniversary is, however , being celebration on the 13th day of Basakh corresponding to 25th of April. Two mosques on unknown as Khankah are also attached to the shrine. The Khankah besides being used for prayers is also a repository of the relics of the saint which are held in high esteem. These consist of a bow, a patten, a wooden bread, a rosary, a wooden club and a copy of Quran. It is said that the saint observed fasts frequently and whenever he felt hungry he licked th wooden bread to satisfy his appetite. These relics are publicly displayed whenever the village meets with some catastrophy, such as a femine, epidemic, etc. The shrine attracts hundreds of thousands of people from all parts of the valley every year. On the date of anniversary of the saint congregational prayers are held which are attended to by no less than 20,000 people.

According to the legend, the festival continues to be celebrated from pre-Islamic times and dates back to about 2,000 years. The shrine of Zain-ud-din is respected by all communities and they actively participate in the celebration of the anniversary.

Additional Info

There is no restriction to the entry into the shrine which is open to visits by persons of either sex and of any community.

Ajan Pir Dargah

Dargah Of: Hazrat Shah Miran (R.A)

Dikhow Mukh, Saraguri, Bhecheli Mari, Saraguri, Pin: 785667, Assam, India



History

Ajan Fakir, born Shah Miran, also known as Azan Pir, Hazrat Shah Miran, and Shah Milan (presumably from Miran), was a Sufi Syed, poet, Muslim preacher and saint from the 17th century who came from Baghdad to settle in the Sibsagar area of Assam in the north-eastern part of India, where he helped to unify the people of the Brahmaputravally, and to reform, reinforce and stabilise Islam in the region of Assam.

It is believed that he built a masjid at Sonpura, near the Ahom capital Gargaon and chanted 'Azan', the calling for 'Namaz' for which people called him Azan pir. Popular belief is that he and his companions came to India on foot and entered the country through the khaibor. He stayed at the Dargah of Hazrat Khwaja Moinuddin Chisty (RA) at Ajmer. Then he came to Dargah of saint Hazrat Nizamuddin Auliya (RA) in Delhi. No historical evidence regarding his entrance in Assam is available; but popular belief is that he came to Hajo through Koch Behar.

According to one version his name was "Hazrat Shah Syed Mainuddin". He is particularly known for his Zikir and Zari, two forms of devotional songs, that draw from local musical traditions and have striking similarities with borgeets of Srimanta Sankardeva, the 16th-century saint-scholar from Assam. In addition, Azan Fakir was a preacher with profound mastery over the Qur'an, the Hadith and Islamic philosophy.

Ajan Fakir was a disciple of Khwaja Nizamuddin Auliya in Baghdad. He came to Assam accompanied by his brother Shah Navi. He married an Ahom woman of high social stature and settled at Gorgaon, near modern Sibsagar town.

As a Pir he composed Zikirs (a type of spiritual song). Originally he spoke Arabic, but he completely mastered the language of the land he adopted, permitting comparison of his songs to those of his Vaishnava contemporaries.

In course of time his influence spread, he acquired a good number of followers and earned the enmity of a Muslim official, Rupai Dadhora, who by conspiracy convinced the Ahom king that Ajan Fakir was a Mughal spy and had orders passed for plucking out the Pir's eyes. The Pir, according to some songs, had two earthen pots brought into which he let his "two eyes drop". The king was alarmed and for atonement made land grants to Ajan Fakir at Sovaguri Chapari, near Sibsagar and had a matha built for him. This place on the bank of Brahmaputra has become a holy place with Ajan Pir's Dargah where an annual urs is held. His dargah is at Sahaguri Chapari near Sibsagar town.

Hazrat Ajan Pir never discriminated people on the basis of religion. He declared that he had no feeling of discrimination in his mind as a Hindu or a Muslim is the creation of the same Allah and every human being irrespective of religion radiates the glory of Allah.

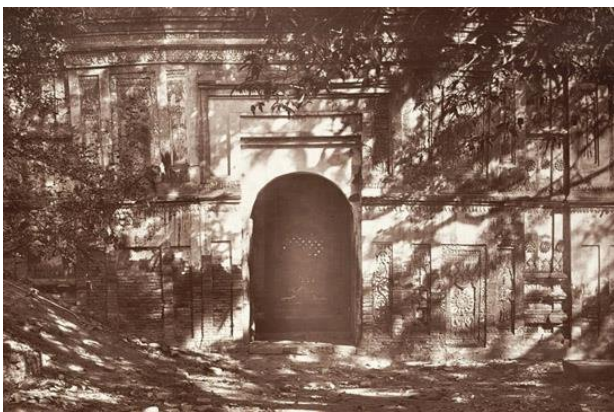
Additional Info

It is said that the dead "Suratree" under which Hazrat Azan Pir (RA) sang the glories of Allah came back to life luxuriantly.

Akhi Siraj Dargah

Dargah Of: Hazrat Sheikh Akhi Sirajuddin Usman

Malda, Mollapara, Gaur, Pin: 732101, West Bengal, India



History

Hazrat Sheikh Akhi Sirajuddin Usman, more commonly and affectionately known as Akhi Siraj (Brother Siraj) was a 14th century Sufi saint from Gaur, West Bengal (modern-day

Lakhnauti, near the India-Bangladesh international border). He was the khalifa of Hazrat Nizamuddin Auliya and was the first Bengal-born Muslim known to have studied under him. He is noted for the establishment and organisation of the Chishti silsila in Bengal at the request of his sheikh.

As a young man, Hazrat Siraj travelled to Delhi and studied under prominent Sufi personalities. He was educated in the Islamic sciences by Hazrat Sheikh Fakhruddin Zarradi, a great scholar and senior khalifa of Hazrat Nizamuddin Auliya. He sought the permission of Hazrat Nizamuddin to educate him and promised to make him an Alim (scholar) within a mere six months.

Hazrat Akhi Siraj later took lessons from Maulana Ruknuddin, studying Kafiah, Mufassal, Quduri and Majma'a-ul Bahrain. Hazrat Amir Khurd, a disciple and biographer of Hazrat Nizamuddin Auliya as well as the author of Siyar-ul-Auliya, also participated in these lessons. He completed his studies in a short period of time and became an accomplished scholar, such was his zeal for learning.

Having finished his course, he was led into the presence of Hazrat Nizamuddin Auliya who tested his knowledge. Delighted with him, Hazrat Nizamuddin conferred his khirqa (initiatory cloak) and khilafat (successorship) upon him and gave him the name Aina-i-Hindustan (mirror of India). Hazrat Akhi Siraj's silsila (spiritual chain), via the Chishti order, is traced back to the Beloved Prophet (PBUH).

After his khilafat, he remained in Delhi in the company of his spiritual mentor. He would also return to his native Lakhnauti once a year to see his mother. He remained in the company of his teacher for four years and during this period he devoted his time to further study until the demise of Hazrat Nizamuddin, who ordered him to return to Bengal to preach prior to his death. He was at the bedside of his master when he died in 1325 AD. He stayed in Delhi until 1328-1329 at which point he departed for Lakhnauti after the sultan, Muhammad bin Tughlaq (1325-1351), ordered the forced migration of residents from Delhi to Daulatabad.

After settling down in Lakhnauti, he established a huge langar (kitchen) where free food was distributed to the poor and destitute. He also brought some valuable books along with him from the library of Hazrat Nizamuddin and these books formed the nucleus of the first Chishti khanqah in Bengal.

Soon after Akhi Siraj's arrival in Pandua, Hazrat Ala ul-Haq Pandwi became his disciple. Various relations of Hazrat Ala ul-Haq were prominent in the government of sultan Shamsuddin Ilyas Shah and prior to living the modest life of a Sufi, he had also been part of the elite. Such was his love and devotion to Hazrat Akhi Siraj that when they travelled, like Hazrat Jalaluddin Tabrizi before him, he would carry a cauldron of hot food on his head even though it would burn his hair, so that he could provide his master with warm food on demand.

He lived and worked in Bengal for the rest of his life and he also married. One of his daughters later married his disciple, Hazrat Ala ul-Haq. Hazrat Amir Khurd, his fellow student, said that he won great esteem from the people of Bengal and "illuminated the whole region with his spiritual radiance."

Additional Info

In 1357, Hazrat Akhi Siraj passed away and was buried in a suburb of Lakhnauti called Sadullahpur. It is said that he buried the khirqa (robes) that he had received from Sheikh Nizamuddin Auliya in the north-western corner of the Sagar Dighi (reservoir) at Lakhnauti. He was interred near his buried robes according to his wishes, and a mausoleum was erected over his grave. The date of construction of the mausoleum is not known, but two inscriptions attached to its gateways show that they were erected in the 16th century by Sultan Alauddin Husain Shah and Sultan Nasiruddin Nusrat Shah. He was succeeded by his khalifa, Hazrat Ala ul-Haq Pandwi. His Urs is commemorated annually on Eid ul-Fitr (1st and 2nd Shawwaal). His tomb is still visited by many today.

Ala Hazrat Dargah

Suresh Sharma Nagar, Bareilly, Pin: 243006, Uttar Pradesh, India



History

Ahmed Raza Khan Bareilvi was born on 14 June 1856 in Muhallah Jasoli, Bareilly Sharif, British India. His birth name is Muhammad. He used the appellation "Abdul Mustafa" (slave [or servant] of Mustafa) prior to signing his name in correspondence.

His father Mawlana Naqi Ali Khan (d. 1297/1880) and grandfather Mawlana Raza Ali Khan (d. 1282/1866) were celebrated theologians recognized as such by academic circles of the entire subcontinent. Due to the extraordinary intelligence bestowed upon him by Almighty Allah, Alahazrat (radi Allahu anhu) completed his Islamic education at the very young age of 13 years, 10 months and 5 days.

He was well versed in more than fifty branches of learning pertaining to Ancient Sciences, Modern Sciences, Sciences and Oriental Learnings and left contributions in all these academic disciplines.

In 1294/1877 he went with his father to visit Shah Al-e-Rasul (d. 1297/1879). He was admitted to the Qadiriyya Order and was permitted to enrol and train neophytes. He had similar authority in thirteen other orders. In 1295/1878 he went with his father for the first pilgrimage and got diplomas from famous Arab scholars at Mecca. In 1323/1905 he proceeded for his second pilgrimage.

During his stay at Mecca and Madina he won the respect of noted scholars who visited him and received from him diplomas and Fatawa. On 14th Sha'ban 1286/1869 he started issuing Fatawa and gave verdicts on Muslim jurisprudence. At that time he was only a boy of less than 14 years old. Afterwards he attained such eminence in this field that the scholars of the Indo-Pak subcontinent and also of the Islamic World acknowledged him as a great Jurist. He had full command over Muslim Jurisprudence. Though he was well versed in scores of branches of knowledge yet in the later years he restricted his interest in the following branches of religious learnings : To support and defend the Holy Prophet (Sal Allaho Alaihe Wasallam) To uproot the innovations prevalent in Muslim society. To issue Fatawa according to the Hanafi school of jurisprudence.

Ahmad Raza Khan contributed towards the translation of the Holy Quran in Urdu language. Many people have translated the Holy Quran into the Urdu language, but the translation of the Holy Quran presented by AlaHazrat (radi Allahu anhu) - called "Kanzul Imaan" is proven to be the most unique translation in the Urdu language. In his translation one sees that AlaHazrat

(radi Allahu anhu) used only those words in his translation that are worthy for the Attributes and Qualities of Almighty Allah and of His beloved Rasool (sallal laahu alaihi wasallam). It is said that the translation of the Holy Quran by AlaHazrat (radi Allahu anhu) is not merely a literal translation, but is also the commentary of the Holy Quran.

On Friday 25th Safar 1340/1921, he left this mundane world for heaven. His mausoleum is situated at Bareilly (U.P., India) His death anniversary is commemorated all over Indo-Pakistan Sub-continent on 24th and 25th Safar

Additional Info

He reviewed and revolutionized the Muslim Society, especially the Muslims of Indo-Pak Sub-continent, that is why the Arab scholars like Shaykh Isma'il bin Khalil and Shaykh Musa Ali Shami commended him as the Revivalist of the 14th Century A.H. Lean and thin yet he possessed a gigantic personality. He left a profound influence over his epoch. None among his contemporaries was so powerful as to influence the majority of Muslim population of Indo-Pak Sub-continent all alone from East to West and from North to South. Ahmed Raza Khan infused the zeal of preaching and missionary work to his Caliphs, disciples, and pupils. Although he did not take any active part yet he paved the way for freedom with his brilliant philosophy based on the Holy Quran and Hadith. He was against Hindu-Muslim Unity. This was the basic idea that can rightly be called the foundation of Pakistan.

Ala ul-Haq Pandwi Dargah - Pandua Sharif

Dargah Of: Hazrat Khwaja Ala ul-Haq Ganj-e-Nabat Lahori Pandwi

Shash Hazari Dargah Pandua Sharif Pandua road, Adina, Pin: 732128, West Bengal, India



History

Hazrat Khwaja Ala ul-Haq Ganj-e-Nabat Lahori Pandwi was a 13th Century Sufi saint, khalifa of the well-known Chishti saint Hazrat Akhi Siraj. He was a distinguished scholar and a member of the elite in the government of Shamsuddin Ilyas Shah, sultan of Bengal. He was well-known for his charity works and he attained a very high level of ma'rifat (knowledge of God). Hazrat Khwaja Ala ul-Haq's father, Hazrat Umar bin Asad Khalidi, traced his ancestry to the famous Arab general and companion of the Holy Prophet, Hazrat Khalid bin Walid. He was a citizen of the city of Lahore and after the establishment of Muslim rule in Bengal, he settled in Pandua, West Bengal becoming the royal treasurer, where his son Hazrat Ala ul-Haq was later born. After commencing his religious education and training in the esoteric sciences, Hazrat Ala ul-Haq became a distinguished scholar. Proud of his wealth and learning, he took the title of Ganj-e-Nabat (the master of wealth).

Hazrat Ala ul-Haq became extremely devoted to his sheikh, Hazrat Akhi Siraj, much to the surprise of his relatives, some of whom were high-ranking government officials. Such was his love and devotion to his master that when they travelled, like Hazrat Jalaluddin Tabrizi before him, he would carry a cauldron of hot food on his head even though it would burn his hair, so that he could provide him with warm food on demand. He later married one of the daughters of his sheikh. After the demise of his sheikh, he himself became a spiritual leader and maintained a khanqah in Pandua. Many students received training from him, two of most prominent being his son, Sheikh Noorul Haq, better known as Hazrat Noor Qutb-e-Alam and Hazrat Ashraf Jahangir Semnani.

He passed away on 1 Rajab 800 AH / 20 March 1398 AD while according to a book kept in possession of the caretakers of the shrine, he passed away on 786 AH / 1384 AD. It is related that Hazrat Makhdoom Jahanian Jahangasht, a famous Suhrawardi saint who had previously met Hazrat Ala al-Haq in Pandua, led his funeral prayer.

He lies buried beside his son Shaikh Nur Qutb Alam in the Choti Dargah also known as the Shash Hazari Dargah in Pandua Sharif. The complex comprises of a mosque, a reservoir, tombs, a rest house and various other structures.

Additional Info

His Urs is commemorated on the 23rd, 24th and 25th Rajab in Pandua Sharif.

Ameen Peer Dargah

Dargah Of: Hazrat Peerullah Hussaini and Arifullah Hussaini II

Habibulla Saheb Street YV Street, Ganagapenta, Kadapa, Pin: 516001, Andhra Pradesh, India



History

Ameen Peer Dargah (Asthana-e-Magdoom Ilahi Dargah complex) (Badi Dargah, Pedda Dargah) in Kadapa (Cuddapah) is an example of the communal harmony preached by great saints and sages in ancient days. Come Thursday and Friday, scores of pilgrims cutting across religious faiths, throng the the 300-year-old shrine seeking blessings of saints Peerullah Hussaini and Arifullah Hussaini II who lie buried here.

Followers of the dargah believe that any wish that one makes at the shrine is always fulfilled. A large number of Hindus, Muslims and people of different faiths are disciples of the shrine. The family's descendants identify themselves with a saffron dresss and the disciples wear a saffron cap.

Khwaja Peerullah Hussaini (popularly known as Peerullah Malik), a devout Muslim born in Bidar (Karnataka), founded the Aasthana, in 16th century. Peerullah Malik was a lineage to Prophet Mohammed. He visited mausoleums of all Sufi saints of India, as also that of Khwaja Moinuddin Chisti at Ajmer, where he received instructions to move to the kadapa region. On the way, he stopped on the banks of Pennar River (near Chennur). Nawab Nek Naam Khan, the then Nawab of Sidhout Taluk also presented himself to the Sufi and paid his respects. Following the instructions of the saint, the Nawab named the town as Nek Naam Abaad, which later became Cuddapah, over a period of time. The saint devoted his life to spread the message of peace, love and communal harmony.

Legend has it that once some people demanded that they would trust him only if he could show them a miracle. The Sufi accepted their challenge. The earth opened for him and he descended into it alive, thereby attaining Jeeva Samadhi (1716 AD) here on the 10th day of Muharram month (first month of Muslim calendar). Three days later, people saw him performing prayers in the same place. After his death, Nawab Abdul Hameed Khan Mayana got his mausoleum built. Just to the east of the mosque, Peerullah's tomb is found in a closed room with two entrances, one each in the western and southern walls. Flocks of pigeon descend on the tomb complex and are fed by the pilgrims. Peerullah's Urs is celebrated on the 10th day of Muharram every year.

Khwaja Peerullah had two sons. One of them died childless. The other son Arifullah Hussani-I attained higher levels of mysticism and spirituality. His son Ameenullah Hussaini-I, had three sons: Shah Peerullah Hussaini, Yadullah Hussaini-I, and Arifullah Hussaini-II.

Arifullah Hussaini II was a devout Sufi and he immersed himself in the love of God. Legend has it that he once paid a visit to his grandfather's tomb at Bidar. The gateman asked for his credentials and refused to open the door for him. The saint called (Ya Jaddi, O' father) loudly. Then a voice from the tomb (Marhaba Ya Waladi, Come, my son) welcomed him. The door automatically opened for him. Arifullah II spent some time there, and then shifted to the mausoleum of Ameenuddin Aala at Bijapur. He went to Ahmedabad and Ajmer, where he received instructions for going to Tadipatri (Anantapur District). He spent 40 years in deep meditation and prayers in the caves and forests of Tadipatri. It is also believed that a python used to stay guard outside his cave. He came to the forests of Gandi in Cuddapah district and spent his time in prayers till he turned 63. Besides being a saint of high order, he was also a great scholar, and an eminent poet.

There is a wide hall aligned along the east west axis containing a number of tombs. The highest tomb among them belongs to him, whose Urs is celebrated in Jamadi'ul Awwal (5th lunar month) of Muslim calendar. It is the biggest Urs of South India. The entire mausoleum complex is popularly known as Aasthana-e-Maqdoom'ullahi. This Urs brings millions of pilgrims to Kadapa from every nook and corner of the country.

Additional Info

The shrine is one of the most peaceful and serene spots in Kadapa, free from distracting noises. Disciples of Hazrath Amin Peer saab and Shah Meer saab school of thoughts. exist all over Rayalseema and Coastal districts and carry out welfare activities on a large scale.

Amir Khusrow

Dargah Of: Hazrat Amir Khusrow (R.A)

Hazrat Nizamuddin Aulia Dargah Nizamuddin West, Delhi, Pin: 110013, Delhi, India



History

Khusro was born in 1253 A.D. in Patiyala, India, His paternal ancestors belonged to the nomadic tribe of Hazaras from Transoxiana, who crossed the river Indus and migrated to India in the thirteenth century. Khusro's father served the Sultan of Delhi, Shamsuddin Il-tutmish, in a high position, and Amir Khusro was educated in theology, Persian and the Quran. From his mother who was of Hindustani origin and from his maternal grandfather he acquired both, an intimacy with the local languages as well as a rooting in the immediate cultural ambience. When his father died when Khusro was only eight he came under the care of his maternal grandfather.

Amir Khusro was writing poetry from a tender age. His genius thrived and sustained itself with the support of his industrious temperament and, indeed the fortune of getting generous patrons in nobles, princes and kings. He emerged as one of the most original poets of India, innovating new metaphors and similes. To him the sun, for instance, would be the galloping deer, streams of fire, darts in the sky, washing agent for water and earth, and so on.

With his second collection of verses, Wast-ul-Hayat, Amir Khusro's name spread from house to house, wide and far and he came to be known in Persia as well. The famous poet of Persia, Sa'di sent him compliments. It was with his long, unique poem, Qiran-us-Sa'dain, written with ceaseless labour of six months, at the age of thirty six, that Khusro became the poet-laureate of King Kaiqobad at Delhi. This poem also got named as Mathnavi dar Sifat-I-Delhi because it is embellished with rich and poetic descriptions of Delhi that was the Garden of Eden for

Khusro. The poem is soaked in his love for Delhi ; he also writes on the mutual love between Hindus and Muslims there.

In Nuh Sipahr (1318), Khusro's fascination with India's birds and animals, flowers and trees, its languages and people finds an impassioned expression. It was indeed due to his Sufi orientation, acquired mainly from his spiritual mentor, Nizamuddin Auliya, that he chooses to appreciate some aspects of Hindu religion and customs in Nuh Sipahr. In fact, through an anecdote in Hasht-Bihisht, he preaches religious toleration by narrating a dialogue between a Muslim Haji going to Mecca and a Brahmin pilgrim going to Somnath. Amir Khusro's poetry offers a powerful metaphor for secular thinking and living.

He wrote poetry in Persian as well as what he called Hindvi, a combination of local Bhojpuri and Persian, which later evolved into Hindi and Urdu. He composed songs and riddles in the more common spoken dialect of the time, called "Dehlavi Hindi" though he himself did not take these seriously they appealed greatly to the common people. Jawaharlal Nehru, the first Prime minister of Independent India in his book, "Discovery of India" (1961) has written "Khusro's enduring fame in India rests on the riddles, quibbles and songs written by him"

His deep and growing attachment with Nizamuddin Auliya, took him away from more worldly ambitions and he turned more and more to spiritual seeking and ecstasy. When Nizamuddin Auliya passed away Khusro tore his clothes and blackened his face and went to his master's grave. In a few months' time, in 1325 A.D., Khusro too passed away and was buried near that grave as desired by the master. These graves are a place of pilgrimage for both Hindus and Muslims to the present day

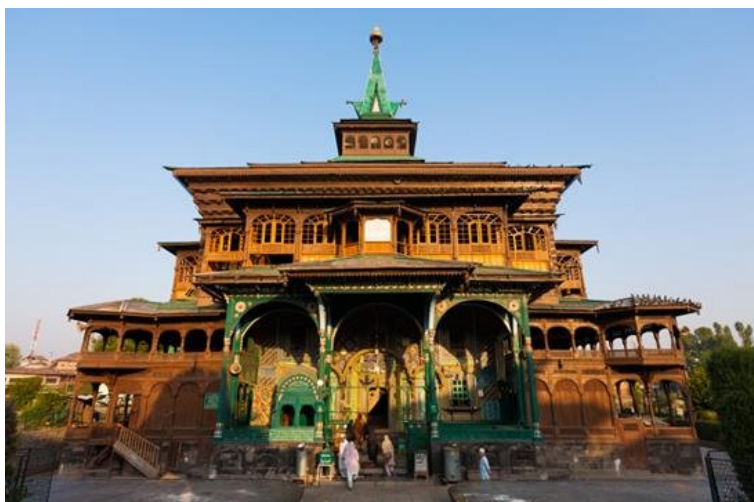
Additional Info

Khusro's contribution to the Hindi language and Hindi poetry is even acknowledged by the Hindi critics of today. The language he used later developed into Hindustani. Many of his poems are even today used in Hindustani Classical as bandishes and as ghazals by Ghazal singers.

Amir-e-Kabir

Dargah Of: Hazrat Shah Hamaddan Mir Syed Ali Hamadani

Khanqah Mir Syed Ali Hamdani Babdem- Kahan Kah Rd Shamswari, Srinagar, Pin: 190001,
Jammu and Kashmir, India



History

Hazrat Shah Hamaddan Mir Syed Ali Hamadani (r.a.) (1314-1384) was a Persian Sufi of the Kubrawi order, a poet and a prominent Shafi'i muslim scholar. He was born on Monday, 12th Rajab 714 AH (1314 A.C) in Hamadan and died in 786 AH/1384 in Kunar and was buried in Khatlan. He was very influential in spreading Islam in Kashmir and has had a major hand in shaping the culture of the Kashmir valley. He was also known as "Shah Hamadhan" ("King of Hamadhan", Iran) and as Amir-i Kabir ("the Great Commander"). He wrote several short works on spirituality and Sufism. He was immortalised by poets like Allama Iqbal.

His name was Ali, and titles were Amir-e-Kabir, Ali Sa'ani, Shah-e-Hamadan and Mir. Besides them, the Chroniclers had mentioned several other titles: Qutub-e-Zaman, Sheikh-e-Salikan-e-Jehan, Qutub-ul-Aktab, Moih-ul-Ambiya-o-ul-Mursaleen, Afzal-ul-Muhaq-e-qeen-o-Akmal-ul-Mudaq-e-qeen, Al-Sheiyookh-ul-Kamil, Akmal-ul-Muhaqqiq-ul-Hamadani etc.

He traced his patrimony through his father, Syed Shahab Uddin, to Imam Zain-ul-Abidein and finally to Hazrat Ali. His mother, Syeda Fatimah, with seventeen links, reached the Prophet. Syed Hamdani came from an educated family. He was intelligent and quick of mind, and read the holy Qu'Oran, under the care of his maternal uncle, Hazrat Ala-Uddin and from him too he took his lessons on subjects outer and intrinsic for a period of thirteen years.

Hazrat Ala-Uddin, then, entrusted him to Sheikh Abul Bracket for Spiritual training, and after his demise he proceeded to Sheikh Mahmud Mizdaqani, a renowned saint of the time. The saint put him to severe tests and thus removed pride and haughtiness from him and inculcated in him virtues of humility.

He received the role of the spiritual heir from Sheikh Abul Miamin Najam Uddin Muhammad-bin-Mohammad Azani.

After studies, external and internal, in order to train his self; he went into seclusion and spent six years. He did not utter a single word relating to material life. After the period, he again went to Hazrat Abul Barakat who attended to the cleansing of heart and physical exercise. He ordered him to go to Muhammad Mizdiqani. After the last rites of Hazrat Abul Barakat he presented himself to Hazrat Mahmud Mizdiqani on the fourth day. Under the orders of his teacher Mahmud Mizdiqani, he set out on journey and spent better part of it in it. He quarreled with Amir-e-Temur and so moved to Kashmir with seven hundred Syeds and his followers, during the reign of King Shahab-Uddin.

He had already sent two of his followers: Syed Taj Uddin Samnani and Mir Syed Hasan Samnani to take stock of the situation. The ruler of Kashmir became the follower of Mir Syed Hasan Samnani and because of the Kings concurrence he entered Kashmir with a large following. The King and heir apparent, Qutub Uddin, received him warmly. At that time the Kashmir ruler was on war with Firoz Tughlaq and because of his efforts the parties came to terms.

Shah Hamdan started the propagation movement of the Islam in Kashmir in an organized manner. The Kashmiri Muslims were unaware of the Deeni spirit before his arrival there. The reason being, the people, who had initiated the Movement, were saintly by nature and carried a deep influence of the Hinduism and the Buddhism. In spite of having been turned Muslims they still observed many local rites and practices. Shah Hamdan did not stay in the valley permanently but visited on various occasions.

First during the reign of Sultan Shahab Uddin in 774 Hijri he came, stayed for six months and left it. Second, he visited in 781 Hijri when Qutub Uddin was the ruler, stayed for a year and tried to extend the Movement to every nook and corner of Kashmir, returned to Turkistan via Ladakh in 783 Hijri. Third, he visited in 785, with the intention to stay for a longer period but had to return earlier owing to illness.

During his travels he met one thousand and four hundred saints and made numerous followers. The valley of Kashmir was fortunate for he decided to make it the center of his activities. Prior to him the Yogis propagated Islam and Rishis on whom the local effects ruled strongly than the pristine Islamic spirit. The intrinsic had over powered the Shairah. His greatest contribution was that he synchronized

Additional Info

Shah Hamadan was a Multi-dimensional personality. He was a social reformer besides being a preacher. Among the seven hundred followers, who accompanied him to Kashmir, were men of arts and crafts who flourished here. They popularized Shawl-making, cloth-weaving, pottery and calligraphy. Allama Iqbal admits that because of Shah Hamadan the wonderful arts and crafts turned Kashmir into a mini Iran and brought about a revolution in the thinking process of the people.

Angar Pir

Dargah Of: Angaar shah Baba (R.A)

Dungarpur, Palitana, Pin: 364270, Gujarat, India



History

The shrine of Palitana Angar Pir is an ancient monument which had been highly respected by the locals there. It dates back to ages.

People have a belief that all the wishes are granted if asked at this complex of Angar Pir Shrine in Palitana.

Angar Pir was a Sufi saint who used to live here in the 14th century when this region was invaded by Allauddin Khilji, who had taken away the riches of the Shatrunjaya temple. Angar Pir believed in the sacredness of temples however he followed the different religion had turned up to their protection. It was with the help of his prayers, power and devotion that he hurled fire on the armies invading there and therefore protected the temples from demolition.

He was a man who believed in the sanctity of holy sites of others. The dargah of Angar Pir can be approached before the complex of first major temple where the path is said to fork, several

people prefer to take the short cut on the left side bypassing the dargah, one should take care of opting the right path for leading the dargah, which is a small shrine having a green flag.

The blessings of Pir are invoked by the women who do not have children and when they pray there at dargah they believe to be blessed with children. There are small cradles offered to the Pir and the shrine remains spotted with these cradles.

Additional Info

Today people from all faiths come here and request for favours. Its an interesting tradition, as you ask for something you leave a small symbol of what you want from the Pir. So childless women leave a wooden cradle, people with Asthma leave Asthma pumps and so on. You can be very imaginative here. Of course, once you wishes are fulfilled you come back and make a donation and offer a chadder to the Pir.

Astana-e-Moher Ali

Dargah Of: Hazrath Khwaja Syed Shah Sha Mohammed SHAHABUDDIN Al-Marooof Moher li Shah Saheb R.A

Beside 1 town police station Trunk Road Ganagapenta, , Kadapa, Pin: 516001, AP, India

History

The Darga located in center of Kadapa city in front of Old Minars of Kadapa Nawab Courtyard. In Kadapa 'Hazrath Syed Shah Mohammed SHAHABUDDIN Saheb (R.A) popularly known as 'Moher Ali Shah. Hazrat Syed Mohammed SHAHABUDDIN Saheb R.A is believed to be the Khalifa of Shah Kamal Awwal R.A. Most of the pilgrims visit to Darga to take blessing of him. As the said Vali is Mazusub not much life history is available in the form of written literature it is believed that Hazrath Moher Ali Shah R.A is Kamil Vali Allah. It is said that his Visal (expiry) was a Karamat in itself that he was standing in front of Kadapa Nawab Courtyard and at the same time he ordered the earth to make place for him and let himself into it and then again ordered the earth to cover him up which did as ordered. The place where his mazar stands today is exactly the spot where he buried himself alive.

Additional Info

The Urs-e-Shareef or Sandal festival is celebrated on 25th day of the auspicious period of "Zul Qaida" every year. Large number of devotees gather at Dargah Shareef of "Hazrath Moher Ali Shah (RA)" on the occasion of Urs, large number of peoples from all casts gather here.

Astana-e-Muradia

Dargah Of: Qutba-e-Kadapa Hazrath Khwaja MURAD ALI R.A

Muradia Nagar, (R.V Nagar), Kadapa, Pin: 516003, Andhra Pradesh, India



History

Hazrath Ali Murad Saheb (R.A) Darga (Astana-e-Muradia) Kadapa is an example of the communal harmony preached by great saints and sages in ancient days. Pilgrims comes Monday, Thursday and Friday, scores of pilgrims cutting across religious faiths, throng the nearly 250-year-old shrine seeking blessings of saints. Followers of the dargah believe that whenever there is an outbreak of cholera in Kadapa town, residents use to consider Hazrath Ali Murad Saheb Qibla as their savior and Golden Angel from God to protect them and special prayers were conducted at his shrine(reading his written Dua "Dua-e-Dafiyul bala wal-wabaa) and carrying Flower Chandani. In addition, wish that one makes at the shrine is always fulfilled. A large number of Hindus, Muslims and people of different faiths are disciples of the shrine.

The family's descendants identify themselves with a Green mix with saffron cap because the saint belongs to family of Peeran - e - Peer Hazrath Ghouse Azam Dastagir R.A (Baghdad Iraq) and Hazrath Khwaja Moinuddin Hasan Sanjeri R. A (Gareeb Nawaz Ajmeer). All the ancestors of Qutbe Kadapa are recognized Sufi's and well known with having their own karamaat's. The ancestral Dynasty in Deccan and Rayalaseema area is more than 450 years across different places of the regions. During the time of Qutbe Kadapa there were used to have nearly fifty (50No's) graveyard in Kadapa. At present, we are able to see only 10-12 graveyards. Astana-e-Muradia Darga and its graveyard belongs to his own family graveyard from the time of his great grandfather Hazrath Noorullah Basha Saheb R.A. The reason of reducing number of graveyard in Kadapa is due to prayer make by Qutbe Kadapa to the peoples of Kadapa. 3.

Karamaat's of Hazrath ALI MURAD Saheb Qibla R.A (Qutbe Kadapa) One day when Qutbe Kadapa went out from his house, (At Present Sajjada Nasheen Syed Sha Mohammed Jamalullah Basha Saheb and his brothers living in the same house) saw peoples carrying the dead bodies of more than three persons without giving respect (Pulling the dead bodies by keep laying in the cart). Qutbe Kadapa asked why ritual of Islam and its teaching are disobeyed in terms of funeral possession and asked the cause doing so disrespect with dead bodies, from the crowd was replied that those persons died because of spreading disease called Cholera. Qutbe Kadapa cries after seeing the situation with the deceased persons due to cholera and prayed in front of Allah by standing under one foot in Hot Sun for a while.

Then Qutbe Kadapa requested with all the Kadapa residence to visit at his living and given them his one written Arabic Dua and inform to read the same whenever such type of spreading diseases enter in the town. Also confirmed that if I passed away from this world keep reading my written Dua and pray in front of Allah and make remember me by performing Fathiha. Insha Allah all harmful disease will get clear not only from house of diseased person but also from the town. In the year, 1889 Hazrath Qutbe Kadapa closes eyes at his residence in Madras (Chennai), this news spread in Kadapa, immediately his near disciples and relatives travel to Chennai and inform the last wish of Hazrath Qutbe Kadapa that his interest of burial beside to his great grandfather tomb and it shall be fulfilled. Disciples and family personnel after performing Ghushl and funeral prayer at Shahi Masjid Royapeta, Hazrath Qutbe Kadapa was brought to Chennai Central railway station to take him to Kadapa.

The train started from the station, during routine inspection inside General compartment found Funeral of Qutbe Kadapa inside the General compartment bogie, immediately inspection noticed and requested that the funeral should be carried in reserved special compartment, and asked them to get down from general compartment. Obeying the railway inspector, all get down from general compartment and as they do not have enough amount to book special compartment, keep waiting at the station and train moved from central station. After passing an hour railway employees along with stationmaster reached to the plot form, inquire about Qutbe Kadapa from his disciples, and inform that the train was stopped at Perambur Station.

The entire railway Engineers check the problem and unable to find the reason, railway staff tried to move the train in backward and its worked, they took the train back to central station and the British station master visit at the spot and saw crowd sitting with the funeral of Hazrath Qutbe Kadapa. He asked about the Hazrath and requested to see his face with

sweating on forehead; once he saw Hazrath granted permission by saying, he is alive between us. All the jury with Hazrath Qutbe Kadapa Praise to Allah and got confidence that it's a miracle of Hazrath Qutbe Kadapa that the train back to the same plot form. Station Master shows respect towards Hazrath Qutbe Kadapa by taking off his Hat and also the stationmaster order to fix stone plate at Perambur station as the recognition to the miracle of Hazrath Qutbe Kadapa and the is still able to see at Perambur station in Chennai.

The miracle of Hazrath Qutbe Kadapa spread all the corners of the country and many of them visited to the funeral of Hazrath Qutbe Kadapa in 1889 at Astana-e-Muradia Kadapa. Peoples of Kadapa City have seen and believes that whenever there is outbreak of harmful disease in Kadapa Hazrath Qutbe Kadapa uses to pass through the boundaries of entire Kadapa to protect it affecting to human beings.

Additional Info

In the Dynasty of Qutbe Kadapa recognized books has been written and printed, some of them available with the Sajjada Nasheen of dargah and some books are safe in Museums of Hyderabad and Lahore.

Astana-E-Quadeeri - Halkatta Shareef

Dargah Of: Hazrat Khwaja Syed Mohammad Badshah Qadri-ul-Chishti Yamani Raichuri
Rahmatullah'alaih

Astana-E-Quadeeri Yadgir - Wadi Rd, Halkatti, Pin: 585225, Karnataka, India



History

Mohammad Badshah Qadri was a Sufi saint of the Chisti order in India, known commonly as Badshah Quadri or Badesha Qadri, who preached universal brotherhood and peace.

Badesha Quadri was born in Raichur, Karnataka, India, during Bakrid on the 10th day of Dhul

Hijja, on a Friday (1903) , to a Sayyid family which originally came from Yemen. His family trace their descent from Hasan ibn Ali, the first grandson of Muhammad.

At an early age, Badesha Quadri became a disciple of his paternal uncle Shah Nabi Mohiuddeen Quadri, of the Chisti order, who was then a renowned Chisti elder. He later became a disciple of Haz Shaikh Karimullah Shah Qadri. Before Karimullah died, he passed the role of Pir, the leadership of the Qadiriyyah and Chishti traditions, to Badesha Quadri. He passed away in 1978. His work is continued there by his son and successor Hazrat Syed Ibrahim Shah Qadri

Additional Info

Badesha Quadri is entombed in Halkatta Shareef outside of Wadi in the Gulbarga District of Karnataka.

Astana-e-Rasheedia Kurnool

Dargah Of: Khwaja Sufi Rasheed Ali Shah chisti-ul-quadri Saheb

Panchlingala near Tungabhadra bridge, Kurnool, Pin: 509128, Andhra Pradesh, India

Hazrath Khwaja Sufi Rasheed Ali Shah Saheb spent his entire life in serving people, helping the needy and helping in marriages of poor girls. A lot of miracles are associated with him but the last one was special as he declared the date of leaving this world four months in advance and left this world on the same day, he prophesised.

Awati Sharif

Dargah Of: Hazrat Chand Pasha Wali Baba

SH67, Awati, Karmala Taluka, Solapur, Pin: 413251, Maharashtra, India



History

Hazrat Sufi Chand Pasha Wali is a Zinda Wali whose Astaana is in Awati Sharif, near Solapur. Hazrat Sufi Chand Pasha Wali was born in Ambajugai - Maharashtra, near Latur. Now he is in the Awati Shraif, Karmara Taluka, Dist solapur. Hazrat Sufi Chand Pasha Wali is murid of Hazarat Sufi Sujauddin (Rahmatullahi Allaih)

Hazrat Sufi Chand Pasha Wali is Quran Hazif and a Born Wal. He is very Strict on Shariat and never meets ladies. He meets only gents and does musafa also with Gents only. His Darbar remains open throughout day for zaireens except at the time of Namaaz, for Namaaz it is closed for a short duration.

Baad-e-Paa dargah

Dargah Of: Hazrath Syed Ahmed Baad-e-Paa RA

Ahmed nagar, 1st lancer, Hyderabad, Pin: 500028, Telangana, India

The Sufi mystic Syed Ahmed got the honorofic of Baad e Paa. According to folklore, Syed Ahmed was summoned by his spiritual master Nizamuddin Aulia in the night; he rode the wind to meet his master and returned equally quickly. And he got the title Baad e Paa (Baad in Arabic is wind and Paa foot). On one side of the Eidgah Maidan is the dargah of Syed Ahmed Baad e Paa where people come for getting their wish fulfilled.

While the mystical feat appears like a fanciful tale, an equally surprising story is about how the dargah became famous. "Among the many spiritual followers of Nizamuddin Aulia was Burhanuddin Gharib. When Burhanuddin was asked to go to Deccan after the death of his brother sometime in 1309 AD, he was accompanied by Syed Ahmed. While Burhanuddin stayed back in Daulatabad and later Khuldabad; Syed Ahmed moved further south and settled down near a sloping valley in a village called Malkapur which was frequented by shepherds and cattle rearers," informs Nizamuddin Ahmed, the current caretaker of the Dargah. Then, Syed Ahmed disappears from history. His grave was discovered and resurrected a few hundred years later during the time of Nizam Nasir Ud Dowlah by a grateful shepherd called Balan Chowdhury. The apocryphal story is about Balan Chowdhury losing his herd of goats near the hillock. "The despondent goatherd then sat down in an open ground where he found a grave. He vowed at the grave that he will build a dargah if his goats were found. He dozed off and in a dream saw the goats on the other side. True to his word, Balan Chowdhury built the Dargah and story about the Nizamuddin Aulia's pupil was discovered," says Nizamuddin Ahmed.

Additional Info

The Nizam Nasir Ud Dowlah used to visit the shrine. Tradition has it that the the large stone on the western side is where Syed Ahmed reportedly used to pray.

Baba Abdullah Shah Naushahi

Dargah Of: Sultan E Subha Baba Abdullah Shah Naushahi R.A

Near Kamptee Railway Station Road Kamptee, Kamptee, Pin: 441002, Maharashtra, India

Gous E Wakt Sultan E Subha Hazrat Baba Abdullah Shah Naushahi Kadri R.a. is the very popular and Very old Hazrat In Kamptee . Baba Abdullah Shah Naushahi Kadri Ra is the Mama of Baba Tajuddin R.A

Baba Badakhshani Dargah

Dargah Of: Hazrat Haji Hafiz Shah Syed Qurban Ali Shah Badakhshani

Dargah Shareif Baba Badakhshani R.A. NH 12, Rajgarh, Pin: 465661, Madhya Pradesh, India



History

Hazrat Haji Hafiz Shah Syed Qurban Ali Shah Badakhshani Al-Marooof Baba Badakhshani R.A was a born Wali Allah. e Was Born in Badakshan (Afganistan) in 1245 Hijri. He is a Hassani Sayed From His Father Side And Hussaini Sayed from his mother side. His father was a Horse trader. He originated from Makkah Sharif but later got settled in Badakshan. When Hazrat BADAKHSHANI baba (rehmatullah alaih) was 11 years old he competed his uloom-e-zahaeri studies and was now in search for a kamil pir who would teach his ilme tasawuf and how to walk on rahe sulook. Hazrat BADAKHSHANI baba (rehmatullah alaih) went to for a business

trip with his uncle to Arab and after the trip got over he went for Haj and then to Madina Shairf Hazrat BADAKHSHANI baba (rehmatullah alaih) stayed there for 7 years .

One day Hazrat BADAKHSHANI baba (rehmatullah alaih) saw our Holy Prophet(sal-lal-laho-tala-alahi-wasalm) in dream our Holy Prophet(sal-lal-laho-tala-alahi-wasalm) said to Hazrat BADAKHSHANI baba (rehmatullah alaih) go towards India and showed him the picture of Bareli Sharif the place where his Pir-O-Musrhid Hazrat Niyaz Ahmed Sahab (rehmatullah alaih) was.

Hazrat BADAKHSHANI baba (rehmatullah alaih) reached Delhi (India) in 1268 Hijri and visited many Buzurg-e-Kamil and from there Hazrat BADAKHSHANI baba (rehmatullah alaih) went to meet his Pir Sahab. Hazrat BADAKHSHANI baba (rehmatullah alaih) said when I reached Bareli Sharif and took bayat from my Pir Sahab it was the same Place and same face which I have seen in the dream.

After Bayat Hazrat BADAKHSHANI baba (rehmatullah alaih) Spent most of his time in the compnay of his Pir Sahab doing khidmat of his Pir and offering Namaz Day and Night . He got the khilafat in 1287 Hijri. He was then ordered to go back to his village by his Murshid. On his way back home Hazrat BADAKHSHANI (rehmatullah alaih) went hor Haj again and from there Hazrat BADAKHSHANI (rehmatullah alaih) went to Madina Shairf Our Holy Prophet(sal-lal-laho-tala-alaihi-wasalm) Ordered him to go back to India and spread din-e-islam there. Hazrat BADAKHSHANI (rehmatullah alaih) reached Bhopal in 1297 traveling through Lucknow and Bareli Sharif on his way he had made many mureed and shown many miracles.

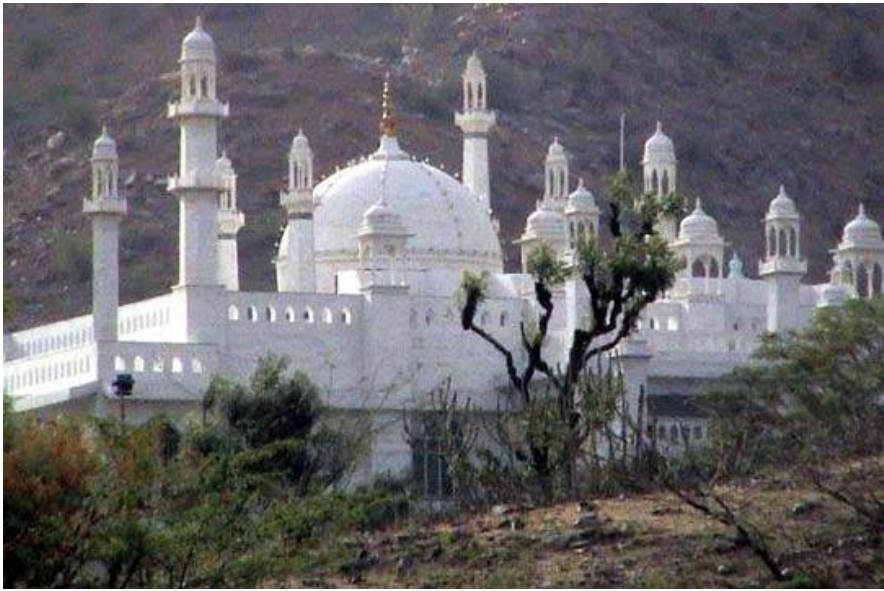
Additional Info

Hazrat BADAKHSHANI (rehmatullah alaih) took the veil from this world on 20th Ramzan 1334 Hijri at that time his age was 70 years. Hazrat BADAKHSHANI (rehmatullah alaih) got the khilafat when he was 30years of age he got the khilafat from silsila-e-qadariya and chistiya. Since then his anniversary is celebrated as "URS" in the month of March from 10-12. People of all communities from all over the India and some of other countries come in to the URS for spiritual gain.

Baba Badam Shah shrine

Dargah Of: Hazrat Sayed Baba Badam Shah Uvasiya (R.A)

Somalpur road, Somalpur, Pin: 305003, Rajasthan, India



History

This Dargah stands in between the beautiful hills of Aravali. Baba Badam Shah was born at Galib village of Mainpuri district (UP) in 1870. He began his spiritual journey at the age of 14. Baba got attracted towards spirituality after he came in contact with Saint Prem Das. Baba left his home and family in order to gain knowledge of spiritual world. Saint Prem Das didn't accept baba as his disciple and told him that he'll meet his spiritual guru at Ajmer. Baba worked as a ward boy, served in military then finally left job and went to Ajmer.

He served at Khwaja Garib Nawaz shrine for 5 years waiting for his spiritual guru and one fine day he met Sayyad Mohammad Nizam ul Haq who accepted him as his disciple. After his spiritual training he was ordered to be completely involved in prayers and serving mankind. People from distant places started visiting Baba for his guidance and help and got benefits. Baba treated all visitors in a similar way irrespective of their castes and religions.

The shrine houses a Hindu as well a Muslim place of worship. Every day, the aarti takes place in the Shiv temple here, followed by the Azan at the adjoining mosque. The Sufi saint never discriminated amongst his followers who were from different faiths. He built the temple and the mosque for his followers besides his prayer seat by inviting donations from people of all faiths. The Sufi was also known as Sat Guru108 Shri Hazrat Sayed Baba Badam Shah Uvasiya.

The shrine's present Gaddi Nashin, Ram Mishra has been taking care of the sanctum sanctorum ever since his father Hari Prasad 'Uvasiya' passed away in 2008. Late Hari Prasad was a follower of the Sufi saint and received the title of 'Kalandar' from his guru.

The Mishra family, which now has around 50 members, came in contact with the Sufi saint five years before he died on November 26, 1965. The saint, during his last days, declared Hari Prasad Mishra his successor. Hari Prasad was so intensely in love with his Guru that he declared that he too should be buried in accordance with the Islamic teachings. His grave, which is in the same village, is equally revered by the devotees visiting the shrine.

The Sufi saint had authorized the Mishra family to perform all ceremonies in the Dargah in accordance with Islamic teachings. The entire family not only reads and recites Quran, but it can even discuss issues like rights of women in Islam. It can narrate the entire story of Hazrat Imam Hussien (the grandson of Prophet Mohammad) during Moharram. The family today proudly calls itself the torchbearer of the 'Uvasiya' sect. "Our festivals cannot be completed without seeking blessings of the Baba" said Rajnikant Mishra Uvasiya, the younger brother of late Hari Prasad.

Additional Info

Inside the dargah's main compound, the family has set up a khangah (a place for meditation). The common wall between the sanatorium and khangah has a picture of Lord Ram.

Baba Hazrat Sheikh Dargah

Dargah Of: Hazrat Sheikh Sardarud-din Sader-e-Jahan aka Malerkotle Wale Pir

Malerkotle Wale Pir Dargah Chohatta, Malerkotla, Pin: 148023, Punjab, India



History

Baba Hazrat Sheikh was born in Sherwan in 1434. His original name was Sheikh Sardarud-din Sader-e-Jahan. He was the son of Sheikh Ahmed Jinda Pir and grandson of Sheikh Ali Shahbaj Khan. Since his childhood, Sheikh Saddarud-din Sader-e-Jahan was inclined towards spirituality. He was impressed from Hazrat Baha-ud-din Zakariya (R.A) and became his disciple. Baba Hazrat Sheikh; Baba Haider Sheikh, as he is popularly known, was sent to the region from Multan by his spiritual preceptor. In 1449 Baba Hazrat Sheikh settled on the bank of a Satluj river (Bhumsa) to engage in religious devotions.

Both oral and written histories of Malerkotla usually begin with the arrival of the Sufi Sheikh, Sheikh Sadruddin Sader-e-Jahan. In a history of the dynasty written by Iftikhar Ali Khan, the last Nawab of Malerkotla, the Sheikh is described as a Sherwani Afghan from Khurasan, "a very pious man of much celebrity in his time."

The Sheikh left heavenly abode on 14 Ramadan, 922hijri/1515 C.E. He was buried at the same place where he always used to pray. Other family members of the family were also buried near the Mazaar of Sheikh Sardarud-din, the last Nawab of the kingdom; Bayzid Khan (Six Generation of Baba Hazrat Sheikh) was responsible for the building of the tomb shrine for their forebear Baba Hazrat Sheikh.

From last many years many festivals are celebrated at Tomb Shrine of Baba Hazrat Sheikh. On first Thursday of every month there is small or big religious gathering but the most famous and big fair at Tomb shrine is in May-June (Popularly Known as Jeth & Hadd Chaunkis, Thursday) when Millions of people across India gather and pray at Holy Shrine.

Additional Info

During his entire life Baba Hazrat Sheikh not only preached to Muslims but also to all the people belonging to other religions. That is the reason people belonging to many religions like Hindus, Sikhs reach in millions and pray at Holy Sufi Shrine of Baba Hazrat Sheikh. The Gate of Holy Sufi Shrine is never locked and pilgrims can go at any time (24 Hours) and take the blessings of Baba Hazrat Sheikh. Pilgrims pay tribute to Baba Hazrat Sheikh by offering cloth Sheets (Chader), Prasad (Sweet Rice, Batase & Gulgule).

Baba Umer Dargah

Dargah Of: Baba Umer R.A

A/P Tq South, Musti, Solapur, Pin: 413002, Maharashtra, India



History

The Baba Umer Dargah is around 700 years old and is known for a baby throwing ritual, in which infants are dropped from a 15-meter platform onto a cloth held by both Muslim and Hindu men.

The ritual, long popular in Maharashtra and Karnataka States, dates back almost 700 years, to a time when infant mortality was high, medical knowledge was scant and families had few places to turn for help.

Legend has it that a saint advised people whose babies were dying to build a shrine and drop the ailing infants from the roof to show their trust in the almighty. When they did so, the story goes, the babies were miraculously cradled to safety in a hammock-like sheet that appeared in midair.

From then on, prayers for the birth of a healthy baby in the region have included a promise to toss the baby as an offering to the god who granted the prayers. Villagers believe that the ritual brings the child long life and good luck, and maintain that it does no harm.

Additional Info

A similar custom can be seen at Sri Santeswar temple near Indi, in the state of Karnataka, to watch as infants were tossed from a concrete structure on the temple's terrace onto a cloth held below.

Bada Pahad Dargah

Dargah Of: Saint Hazrat Syed Sadullah Hussain

Pedda Gutta, Near Jakora, Varni Mandal, Nizamabad District., Nizamabad, Pin: 503201,

Telangana, India



Badapahad Dargah or Peddagutta is a Muslim Pilgrim Centers. Built in the memory of the Saint Hazrat Syed Sadullah Hussain, the mosque is situated atop a hillock near Jakora in the Varni Mandal of Nizamabad district. Many Muslim devotees as well as Hindu devotees climb hill and visit Saint Sadullah Hussain Baba. The three annual festival of Ursu at Badapahad is held every year in September month. Telangana, Andhrapradesh, Maharashtra and Karnatak people attend this occasion and festival in every year. Dargah is located between the hills of Chandur and Varni, the Bada Pahad Dargah site is also used as a huge ropeway project. The ropeway will also be used as a mode of transport to access the mosque. There are around 1000 steps to reach the summit of the hill where Dargah is located.

Badi Dargah

Dargah Of: Hazrat Makhdum Shaikh Sharafuddin Yahya Maneri

Badi Dargah, Bihar Sharif, Pin: 803101, Bihar, India



History

Popularly known as Makhdum ul Mulk Bihari, his name was Ahmed ibn Shaikh yahya, title Sharfuddin , and he claimed his descent from one of the prophet's Uncle's, Zubair ibn Abdul Muttalib (radh) , belonging to the Hashimite clan of Quraish of Mecca. His grandfather, Maulana Muhammed Tajuddin (rah) , a contemporary of shabuddin ghorī , was a Celebrated Scholar and mystic who had emigrated to Manyar in Bihar (the town is presently known as Maner) from the town of Al Khalil in Syria. (Al Khalil , drawing its name from the Prophet Ibrahim (Abraham) who is stated to be buried there , is at a distance of about 24 kilometers from Jerusalem. The town now forms a part of Jordan).

The maternal grandfather of Ahmad Sharfuddin, Shaikh Shahabuddin jag jot (the light of the world) was also a renowned mystic shaikh of suharwardiyah order. Belonging to kashgar, he had come down to jathli, a village about 5 kilometers from patna. A spiritually animated soul reputed for his piety , he too came of the lineage of imam Hussein (radh) . Ahmed Sharfuddin was thus a lineal descendant of the prophet (S.A.W) from his mother's side also.

Shaikh Ahmed Sharfuddin was born on the last Friday of Sha'ban , 661 A.H at Maner.

Additional Info

This saint is credited to have converted many Hindus in districts of Patna, Bihar Sharif, Gaya, Jehanabad, Arwal, Nawada, Jamui and Sheikhpura. Muslims celebrate Urs every year at his shrine in Badi Dargah.

Bais Hazari shrine

Dargah Of: Shaikh Jalaluddin Tabrizi (R.A)

Bais Hazari shrine Pandua Sharif Pandua road, Adina, Pin: 732128, West Bengal, India



History

was born at Tabriz, Iran and came to Bengal during the early period of Muslim rule. He was a disciple of Shaikh Abu Sayyid Tabrizi, but after the latter's death became a disciple of Shaikh Shahabuddin Suhrawardi. So he was first a Suhrawardia saint, but later accepted the Chishtiya order; at the end, a new order, Jaliliya, was introduced after his name. Some claim that Shaikh Jalaluddin Tabrizi came to Bengal in the reign of Laksmanasena (1204-05 AD), attracted many local Hindus towards him by his miracles and foretold about the impending danger of Turkish invasion. Others say that Shaikh Jalaluddin Tabrizi came to Delhi in the reign of Sultan Shamsuddin Iltutmish (1210-1236 AD) by whom he was well received and honoured. Later he moved towards Bengal, where he lived, built khanqah and taught his pupils in esoteric sciences.

The Persian sources also show that Shaikh Jalaluddin Tabrizi was a contemporary of Shaikh Bahauddin Zakaria of Multan and Shaikh Qutbuddin Bakhtiyar Kaki of Delhi. So it seems almost certain that Shaikh Jalaluddin Tabrizi came to Delhi in the reign of Iltutmish and later moved to Bengal.

In Bengal, two places have been sanctified by the memory of Shaikh Jalaluddin Tabrizi—Pandua and Deotala. Pandua was for long the capital of the Muslim sultans, and here the famous shrine of the saint is situated. It is called Bari Dargah, where there exist several buildings. They are (i) one Jami mosque, (ii) two chilla khans (or place of retreat for 40 days), (iii) one tanur khana (kitchen), (iv) one bhandar kahna (store house), (v) salami darwaza or entrance gate. Different devotees built these buildings at different time, none of which is as old as the time of Shaikh Jalaluddin Tabrizi. The dargah or shrine is known as Bais Hazari, i.e. the income from the endowed land was twenty two thousand rupees. The reason of its being called Bari Dargah is to distinguish it from the Chhoti Dargah (the dargah of Shaikh Nur Qutb Alam who flourished at Pandua a century later).

Deotala or Devtala, situated a few miles to the north of Pandua, also contains relics commemorating Jalaluddin Tabrizi. Here, in the chillakhana of the saint, four Arabic inscriptions have been found. These inscriptions were issued by the sultans of Bengal during the period from 1464 to 1571 AD. All the inscriptions record the construction of mosques but the most important information found in the inscriptions is that the place Deotala was renamed Tabrizabad in memory of the saint; in one inscription, the town of Deotala is said to be that of Shaikh Jalaluddin Tabrizi.

The date of the death of Shaikh Jalaluddin Tabrizi is also not clear, some claims 623 AH/ 1226 AD where as others claim 642 AH/1244 AD. Astana of Syed Shah Jalaluddin Tabrezi from where he would give sermons to his pupils is in Bais Hazari Wakf Estate. After Syed Shah Jalaluddin Tabrezi the renowned spiritual leader who also came from Iran and settled in Pandua was Syed Shah Makhdoom Alaaul Haque Pandvi. He is also known as Pandvi Alaaul Haque.

Additional Info

The grave of Shaikh Jalaluddin Tabrizi is not found at the Bari Dargah of Pandua. His grave could not be located at Deotala, because the saint's association with Deotala was completely forgotten. The word Tabrizabad found in the inscriptions could not be read properly until the 1930s. The earlier epigraphists read the word Tiruabad, which misled the scholars. The correct reading of the word Tabrizabad also helps ascertaining the place of death and burial of Shaikh Jalaluddin Tabrizi. In the ain-i-akbari it is stated that the Shaikh died at Dev Mahal, and this confused the modern scholars. There is no place called Dev Mahal in Bengal; on the other hand there is no evidence that the Shaikh left Bengal in his later life. Modern scholars have now come to the conclusion that Shaikh Jalaluddin Tabrizi has been lying in eternal rest at Deotala wurf Tabrizabad. In Bais Hazari Wakf Estate campus, there are several graves of some friends and pupils of Syed Shah Jalaluddin Tabrezi. When the saint decided to make Pandua his centre King Lakhan Sen, who ruled from Lakhnauti or Gaur, some 10 kilometres from Pandua, gave him this Bais Hazari area.

Balapir Dargah

Dargah Of: Hazrat Balapir Bava (Ghadiyali baba) R.A

**Gorwa Rd, Beside Datar Comp., Opposite Sahyog Hospital, Gorwa, Vadodara, Pin: 390016,
Gujarat, India**



History

A sufi shrine where people from all religions come to make a wish. And when the wish is fulfilled a clock is offered as a token of gratitude. Each clock then carries a story of the pledger's lack and its timely fulfillment. While caretakers believe that the dargah is 150 years old and claim that they have been taking care of it since eighty years, they have little idea regarding its history. There are no documents to prove its existence too.

The Dargah has a strong following amongst truck drivers, people wanting children, school children appearing for exams, owners of sick cattle and job seekers. It is believed that if the timeframe is provided the wish is fulfilled within that span. One may wish for oneself or others but not wish ill and one may not ask for Nirvana or anything impossible.

Additional Info

Each day, around 15 to 50 clocks are offered at this dargah. The clocks are offered either simply as an offering like at any other item or by those whose vows are fulfilled. Even digital clocks with calendars that are widely used these days can be seen hanging at the dargah. Such clocks are later donated to nearby rural schools. However, little is known about Hazrat Balapir.

Bande Nawaz

Dargah Of: Hazrat Khwaja Syed Muhammad Hussaini Banda Nawaz Gaisu Daraz

Hazrat Khaja Banda Nawaz Dargah Khaja Colony Kalaburagi, Gulbarga, Pin: 585104,

Karnataka, India



History

Hazrat Khwaja Banda Nawaz Gesu Daraz (name at birth: Syed Muhammad Hussaini) (Urdu:) (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of Chishti Order, who advocated understanding, tolerance and harmony among various religious groups.

Gisu Daraz was a murid (disciple) of the noted Sufi saint of Delhi, Hazrat Nasiruddin Chiragh Dehlavi, who in turn was a disciple of Nizamuddin Auliya, the spiritual master of Delhi. After the death of his master, Chiragh Dehlavi, Gisu Daraz took on the mantle of the successor (khalifa). Thus later on when he moved to Daulatabad around 1398, owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahamani King, 'Taj ud-Din Firuz Shah' (r. 1397-1422).

Biography

He was born Syed Mohammed Hussaini in Delhi in 1321. At the age of four, his family shifted to Daulatabad in Deccan (Now in Maharashtra). In 1397, he went to Gulbarga, Deccan (Presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah of the Bahmani Sultanate. Bande Nawaz authored about 195 books in Arabic, Persian and Urdu languages .

Bande Nawaz attained an age of 101 years, died on 16 Ziq'a'd 825 Hijri in Gulbarga and was buried there. His tomb is a place of Ziyaarat,

Additional Info

People from various walks of life, irrespective of caste and creed, assemble even today to celebrate the urs - death anniversary - (which takes place on the 15th day of Zul-Qa`dah of Muslim calendar at the famous Bande Nawaz Dargah in Gulbarga every year. His descendents still live in Gulbarga.

Bara Shaheed Dargah

Dargah Of: 12 martyrs

Bara Shaheed Darga, Ambedkar Nagar, Nellore, Pin: 524003, Andhra Pradesh, India



The Bara Shaheed Dargah had been constructed in memory of twelve martyrs, who lost their lives in a battle believed to have held before 1200 years, whose chopped heads fell in the place where this Dargah now exists. These warriors fought the war aiming at Peace, good will and communal harmony, but became the victims of the war at the end.

Mohharram is celebrated in a grand manner over a period of time, when in the 11th and 12th day functions, a Sandal festival is observed when large number of devotees come with special prayers for relief from their difficulties in health, living, delay in marriages, etc and offer bread in the nearby tank as an acknowledgment of fulfilment of their prayers. It is also a custom for the ones who come with prayers to pick up those breads for them to offer breads in turn when their wish fulfilment occurs.

The Sandal celebrations at Bara Shaheed Dargah are called Rottela Panduga, also known as Rotiyon Ki Eid meaning Festival of Breads in Islamic terms. Many people having immense faith that wishes made during this festival at the dargah are fulfilled to their satisfaction. Millions have been blessed with answers for their prayers, acknowledging which they visit this place for the 2nd time during Sandal festival and offer Rotis (bread) in pond to another set of people who come there with similar kind of wishes, which they accept near the adjacent pond.

The wishes and prayers are for different purposes for which rotis are offered, each of them having a nomenclature observed over a period of time, such as

Rozi Ki Roti, which is the bread offered for employment

Rizq Ki Roti, which is the bread offered for food

Shadi Ki Roti, which is the bread offered for marriage

Sehat Ki Roti, which is the bread offered for good health

There are many more types of wishes according to the type of need that one has.

The one who wishes for good health for example, makes the wish in a particular year, when gets one's wish fulfilled, comes back to Bara Shaheed Dargah in the following year, offers Sehat Ki Roti in the pond enabling another person who comes there on that particular year seeking blessings for Good health picking up that roti, also promising to offer Sehat Ki Roti to someone else next time when that person's wish is fulfilled. Faith is the most important aspect of this Sandal festival celebrated here during Muharram days.

Additional Info

Lal Dargah, which is Red Dargah, is another Dargah situated within the compound of Bara Shaheed Dargah.

Barhana Sahab dargah

Dargah Of: HAZRAT SYED KHWAJA HASAN BARHANA SHAH SAHEB

Riyasat Nager, Owaisi Colony, Phisalbanda Banda, Hasnabad, Santosh Nagar, Hyderabad, Pin: 500059, Telangana, India



History

HAZRAT SYED KHWAJA HASAN BARHANA SHAH SAHEB a.k.a BARHANA SHAH SAHEB belongs to Sadat (descendant of the holy prophet through his daughter Hazrat Fatima). He was born in 1119 Hizri in Iraq but came to India. Upon reaching Delhi he became devotee of Hazrat Sufi Sarmast and also got caliphate from him. He used to live a simple life and wear no cloths due to which he was known as Barhana Sahab.

He arrived in the Deccan (South India) in the reign of Sultan Abdullah, utub Shah of Golconda kingdom. He settled down four miles away on the eastern side of Hyderabad city where at present his holy mausoleum is situated.

He was alive at the time of arrival of Hazrat Yousuf Sahib and Sharif Sahib to Hyderabad. When Aurangzeb's army marched from the tank Bund to the fort of Golconda two great, Qutubs (highest cadre in spiritual pivot) Hazrat Yousuf Sahib and Sharif Sahib were also part of the army. While the army was passing by Barhana Sahab's neighborhood, he asked for a piece of cloth from one of his disciples and covered himself. The moment army passed by he returned the piece of cloth. People were astonished by his behavior and out of curiosity his disciple asked him the reason behind such an action. He replied there were two human beings

in the army of animals thus I had to cover myself, otherwise why should I be ashamed in front of animals. His disciple didn't understand so he asked him to put his head under his armpit and then look at the army, the disciple also saw only two human beings and all others looked animals. At the age of 72 years he left the world in the year 1191 Hijri at 1 A.M.

Additional Info

Every year on the 16'th Jamidil Awwal the Urs ceremony is celebrated and the lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary)

Beemapally Dargah Shareef

Dargah Of: Syedunnisa Beema Beevi

Between Valiyathura Junction and Poonthura Jn, Thiruvananthapuram, Pin: 695008, Kerala



History

Beemapally Dargah Shareef is one among the ancient places of worship for Muslims in Kerala. This Dargah is located between Valiyathura Junction and Poonthura Junction at Thiruvananthapuram. It is known as home to the tomb of Syedunnisa Beema Beevi, a Muslim woman with divine powers, and her son Syedushuhadamaheen Abubacker. It is dedicated to Beema Umma who was a family member of Prophet Mohammed and believed to have great spiritual powers. It is said that both the Beema Umma and her son, Sayyidussaheed Maheen Aboobaker came to Kerala from Arabia in order to preach Islam.

There are two wells at Beemapalli out of which one contains cold water and the other hot water. It is believed that the water in these wells has medicinal properties and effective to cure many diseases. Even during the extreme drought, the water in these wells does not dry.

History:

Legend has it that Cheraman Perumal went on a pilgrimage to Arabia where he met Prophet Mohammed at Jeddah. He converted to Islam and his name was changed to Thajuddin. He married the sister of the then King of Jeddah and settled down in Arabia. Before he died, he handed over many letters to the king of Jeddah; these missives were addressed to several rulers of Kerala seeking their support in spreading the tenets of Islam in Kerala. After Thajuddin's death, the King of Jeddah travelled to Kerala and met the Rajah of Kodungalloor who helped him to alter the Arathali Temple into a Juma Masjid. This mosque was designed and built by Hindus based on their art and architecture. The graves of three renowned disciples are located next to Beemapally mosque, which is the first in India and the second in the world where the Juma prayers were started.

Chandanakkudam Mahotsavam or Uroos: The famous annual Urus Chandanakkudam festival at Beemappalli is held in memory of Beema Umma and her son Sayyidussaheed Maheen Aboobaker. The celebration of this annual festival starts on the first of Jama dul Akbar and continue for 10 days. Huge crowd of devotees visits this holy place during the uroos festival from all the cities to offer prayers.

Begumpur Dargah

Dargah Of: Hazrata Ameerunnisa Begum

Mohamadiyapuram, Begumpur, Dindigul , Pin: 624001, Tamil Nadu, India

Begumpur Big Mosque is a mosque located in Thadikombu Road, Begumpur in Dindigul, located in the South Indian state of Tamil Nadu. Constructed in the Mughal architectural style, the mosque was built by Haidar Ali. The mosque is named after Ameerunnisa Begum, the younger sister of Hyder, who is buried in the mosque during 1766.

The mosque is the largest and one of the oldest in Dindigul and is active as a place of worship. The mosque has an open terrace with an arch at the front. The tomb of Ameerunnisa is found in the first building, which has tiled roof in the fronts and a dome over the sanctum. The mosque is located behind the mausoleum. It has two minarets and a large prayer hall. The subsidiary shrines are found around the sanctum. A Madrasa is located on the Eastern side close to the entrance. During the sacred festivals of Bakrid and Ramzan, the devotees overflow, some of them offering prayers from the surrounding grounds.

Additional Info

Begumpur area is called the name of Ameerunnisa Begum who was Aunt of Tipu Sultan

Bhainsori Sharif

Dargah Of: Hazrat Khwaja E Doura Ghouse Zama Makhdul Mashayakh Sultanul Auliya Alhaz Khwaja Muhammad Hasan Shah R.A.

Murshid Nagar Tehsil Milak District Rampur , Bhainsori, Pin: 243701, Uttar Pradesh, India



History

Hazrat Sultanul Auliya R.A. was born on 1880 (1298 Hijri) Day Juma at Bhainsodi Sharif in city Rampur (U.P. INDIA) at that glorious day sunshine of Silsila E Abul-Ulayi and Jahangirya's came with a glory in Rich place Ramzani.

On birth of Hazrat Qibla, there was very happiness and joy in his family, because of he was first child in his Family, his father was so happy, because after many wishes he got a son and then season of feast started, and in this happiness MILADE MUBARAK and full month of Gyarhvi Sharif was expand in welcome of beloved of God, fully month fateha was organized of Shaikh Abdul Qadir Jilani Peerane Peer Dastgeer R.A.

When he goes out of home, so Durvesh and Auliya Allah take him in lap of themselves and sing Melodies of best wishes. Hazrat Qibla's Parenting was being with this love and pride, and because of this, his name denominated Muhammad Hasan.

Education & Upbringing

When Hazrat became 4 years old then, Bismillah Khwani Organised, and Hazrat started to take education from village's Imam Sahab. Hazrat's manners, ethics and humility was outstanding and Praise worthy. In that round of time Religious and Educational Facility was not available villages, only some different cities and villages have center of art and education. Mind ability value was this, in age of 17-18 he learned Urdu, Arabic and Persian from teachers of villages,

beginning of same Hazrat loves to elders, he used to service and care them. He Service to cool mind elders (Mast or Mastan – who has not relation or mean with actual world, they live in their own world of love and worship) give bath, feed them by self, like this had taken grace from elders in his childhood life.

Family Condition

Hazrat's father Mr. Hazrat Shaikh Ramzan Ali Sahab was a Very Gentle and honest person of village, he was a landlord of his time. He had a great business of textile. He always used to help of poors and orphans. His was very popular in his village because of his generosity. When any poor came to buy cloth of his daughter to married and if said, "I am poor and I am struggling in bad time". Then He said brother take this fabric and do your daughter's wedding, and give best wishes to them.

He has this much everything also he expand a simple life. Hazrat also used work with his father, he used to market with a textile loaded bullock cart and sold/purchase intelligently and come back at evening. From childhood Hazrat was like go on Khanqahs and Dargah's, he has no shortage of anything as well as business he also had well demesne. Hazrat used to sit on doors of elders with a unique passion.

Truth Searching (Talashe Haq)

Hazrat met enough to elders but he didn't find any satisfaction from heart and during that time he met Hazrat Mastan Shah Qalandar R.A., he service too much of Mastan Shah Qalander R.A. and and take grace from him after that he met Mursid E Kamil Peer E Tariqat Asad E Jahangiri Hazrat Khwaja Nabi Raza Shah R.A. take him in lapped of self and grace him from inside like that, Silsila of Hazrat is thriving till today, and Insha allah till doomsday it will be. The day when Hazrat become a disciple of Murshide kamil Hazrat Nabi Raza Shah on same day at night he seem in dream that Hazrat Nabi Raza Shah gave him a book that which wrote in Arabic in green color and said Miya read this is 'ILM E LADUNI' and uncountable praises Murshide Kamil Hazrat Nabi Raza shah get from my chest and divided in people and even I seen in dream Rose raining on me from sky and because of this dream Hazrat Sultanul Auliya's Heart manner or condition had changed but during this all Hazrat Nabi Raza Shah had gone from earth and when Hazrat sultanul Auliya know this news he shocked that who will guide him now then he went out of home arrived on Chatgao (Bangladesh) and present in court of Grandmaster Huzur Fakhrul Aarefin Khwaja Abdul Hayi R.A. that time Huzur Fakhrul Aarefin Was Alive, at that time he cheer to Sultanul Auliya and said don't panic one time of

yours is going to come, this time I am forced in your matter. Few months he spent in Chatgao (Bangladesh) at Darbar E Jahangiri and after become rich from grace of Sultanul Auliya and came back to India and arrived Luknow at Dargah of Master (Peero Murshid Hazrat Nabi Raza Shah R.A.) and after that he arrived at Bhaisodi Sharif and there Hazrat Nabi Raza Shah's brother Hazrat Khwaja Inayat Hasan Shah granted an owner of shrine (Sajjada Nashin) by Hazrat Fakhrul Aarefin R.A. and thereafter every caliphs accepted him as Sajjada Nashin, and again wave of love started in all caliphs and people and everyone started to Present in court of Hazrat Khwaja Inayat Hasan Shah and during that time Huzur Sultanul Auliya R.A. even arrived there in service of him and he service like that till now nothing any example of that Service. He Service around the clock and be busy in worships. In most travels many disciples with him and Hazrat Inayat Hasan shah extremely like to Hazrat Sultanul Auliya and in because of this bless which to him which he was searching.

Caliphate and Permission

Hazrat Sultanul Auliya Caliphate on 1912 in Ajmer Sharif of court Huzur Garib Nawaz R.A. Sultanul Auliya told him "Huzur I don't need to caliphate I want to service to door of murshid but Hazrat inayat hasan shah said with smile " Sufi Ji please accept this then Hazrat Sultanul Auliya obeisance and obey and take that bless. After on high of caliphate, he went Agra with Murshide Mohtaram and there they arrive at the Dargah of Hazrat Sayyadna Amir Abul Ula Sarkar R.A. and after Attendant on there, they went luknow at the Dargah of Hazrat Nabi Raza Shah R.A. and after Attendant on there, they went Bhaisodi Sharif.

One Night he seen that in dream, in sky one sedan is get off on land and when he removed the cushion of sedan 2 Lighted Face child set inside, he seem them to close so then Hazrat Khwaja Nabi Raza Shah was in face and second child face match with Hazrat Inayat Hasan R.A. and both face was getting exchange the faces.

In Morrning he present on court of of Master (Peero Murshid) and he said before Hazrat Khwaja Inayat Hasan Shah R.A. Said "Sufi Ji i was not capable for that, this is blessing of him which made me of himself." (Khwaja Inayat Hasan Shah Already know about the incident of night) he give a hug to Sultanul Auliya and permit to give a result to work of silsila.

Master's Order (Huqm E Mursheed)

According to order of Master at first he went on court Kaliyar Sharif at Dargah of Hazrat Makhdoom Ali Ahmad Sabir Kaliyari R.A. and he started to work of Silsila From Jwalapur and thereafter a flood of came in silasila a jahangiri Many thousands of people became

disciples of him, and India's biggest cities and villages people became disciples of him and even today near of Pakistan's villages many thousands of loving people and disciples of Sultanul Auliya, are living there. From Sultanul Auliya, Silsila get that highness, Silsila is thriving even till today. He built up many thousands of Khanqahs and that is settled till today, his caliphs and sajjadanashin (Owner of shrine) manifest there, many programmes also organize like Mehfile E Sima and Fateha Khwani as well as of 'zikr E ilahi'.

Hazrat's wisal happened on the night of 5-6 Jamadil Awwal 1369 Hijri, he was doing zikr e Fasan Faas then he didn't move and that time Hazrat Abrar Hasan Shah R.A. gave him Gusl (Bath) and when he was doing Antimony in eyes of Sultanul Auliya, eyes were reacting with antimony stick like a alive man. By order of Sajjadanashin Hazrat Shahide Millat Aziz Miya R.A., Hazrat Khwaja Abrar Hasan was accomplished the Namaz E Janaza and thousands of people whom relate to Silsila, came and reached of grace, every year Urs of Sultanul Auliya Organize on 4-5-6-7 Jamadil Awwal at Murshid Nagar Bhisodi Sharif with full of pride and interest where Thousands people came in court of him and by attend they get rich grace (Faizane Jahangiri).

Additional Info

Even Today Silsila of Sultanul Auliya is thriving with loud noise. Hazrat Sultanul Auliya caliphate and permit many people on high with blessing. And many people whom match not found till today, some people (Hazrat Name written Below in last, about which we will discuss next time in new style that how during following and love of master they leave everything and chose philanthropy [Khidmate Khalq (Service of people)] and created greenery in this flower garden by walked on path which guide by Master (Peerane Uzzam). By the way mostly caliphs has gone from earth now. But till today their Khanqahs (Hermitage) well settled on their place, and their Sajjadanashing (Owner of Shrine) Keep Working well.

Bhole Miyan Sahab Dargah

Dargah Of: Hazrat Maulana Shah Afzalur Rehman urf Bhole Miyan Sahab (RA)

Unnao District, Ganj Muradabad, Pin: 209869, Uttar Pradesh, India

History

Hazrat Afzalur Rehman (rehmatullah alaih) was a great kamil Auliya Allah, from the age of 7 years none of his namaz were kaza. He took the viel at the staircase of jama masjid, agra, India attaining both Fana and Baqa, The date of the parda is 1st Jamadi-Us-Aakhir, Tuesday, 1422 Hijri.

He was always in the Zikr of Allah, chanting "Allah" "Allah" from the depths of his heart. He was so deeply engrossed in the wazifa called Sultaanul Azkaar which is mostly done by the people of Naqshbandiya Tariqa, that every part of his body would split into pieces, each making zikr of Allah individually and join back later by the will of Allah.

During the last time of his life he was so much absorbed in the love of Allah that he was totally unaware of the worldly matter he left the khanka-e-Fazl-e-Rehmani and went to agra as he was given the order by Hazrat Maulana Fazl-E-Rehman Gunjmuradabadi(rehmatullah alih) who is his spiritual guide he sat there at the staircase of Jama masjid and did chilla for 43 day without eating any thing and took the veil there, on the day of his demise he was smiling as he came to know that today is the day to meet his beloved the most powerful Allah tala who has created every one and for whose love he had spend his whole life.

While Hazrat Afzalur Rehman urf Bhole Miyan(rehmatullah alaih) was there in agra all the people in gunjmuradabad sharif were searching him becoz know one was knowing where exactly he was not even the closet mureed were knowing where there pir sahab has gone and what was even great that a mureed who use to stay in agra and use to offer namaz at the same masjid where his pir sahab was setting at the stair case but he was unabel to recognise him, it was on the day of demince when the people were making arrangment for the funeral for the unknown body that time he came to know that this man is his pir sahab he cried a lot and then called people at the dargah sahrif, 3- 4 letter were also wriiten by the owner of the SubhanAllah hotel which is next to Jama Masjid who use to offer food to many poor people but whenever he offered food to Hazrat Afzalur Rehman urf Bhole Miyan(rehmatullah alaih) he never had it, after 4-5 days of continues hunger the owner came to know that this man is not an ordinary man infact he is a Wali Allah. On repeated enquiry from the owner of the hotel "who are u" Hazrat Afzalur Rehman urf Bhole Miyan(rehmatullah alaih) told him that my name is my name is Bhole Miyan and i am the gaddi nasheen of Khanka-E-Rehmani. He send 3 letters but none of them reached the khanka-e-rehmani. All the letter came on the day of demice of Hazrat Afzalur Rehman urf Bhole Miyan(rehmatullah alaih).

When people bought his blessed body back to the khanka-e-rehmani it was already 3 days he had died but his body was not decomposed nor it was smelling as other people do, the body was full of dirt due to his contiues (chilla) siiting at the jama masjid. He never left the place whether it was day or night.

Additional Info

When the gusl was given to his blessed body, Hazrat Afzalur Rehman urf Bhole Miyan(rehmatullah alaih) in his life time has said the names of the people who would give him gusul, the same people were giving gusul to his blessed body every one was heart broken as they have lost their kamil pir and were in deep sorrow, as the gusul started Hazrat Afzalur Rehman urf Bhole Miyan(rehmatullah alaih) opened his eyes the people giving gusul were shocked he looked and smiled at all of them giving gusul to his body he did this for 3 times and then closed his eyes finally, He showed the mureed that i am not dead but i have traveled from one place to another and that is why it is called "Parda" in urdu which means veils. when veil is there between u and some one opposite to u cant see what the person on the otherside is doing. His mazar-e-akdas is made in Khanka-e-rehmani next to the mazar sharif of his Pir Shab Hazrat Rehmatullah Miyan sahab(rehmatullah alaih) who was a "abdal" and grand Son of Hazrat Maulana Fazl-E-Rehman Gunjmuradabadi(rehmatulla alih) he was the care taker of the silsila before Hazrat Afzalur Rehman urf Bhole Miyan(rehmatullah alaih).

Bholu Shah Dargah

Dargah Of: Hazrat Shah Behlan urf Bholu Shah R.A

Kabuli Darwaza, Lal Qila west, Chandni Chowk, New Delhi, Delhi , Delhi, Pin: 110006, Delhi,

History

Hazrat Shah Behlan urf Bholu Shah R.A was an 18th-century Muslim Sufi saint from Dehli, India. He was a Majzoob who belonged to the Qadri order. Bholoo Shah's birthplace is considered to be Punjab. This was before the partition of the Indian subcontinent when the Mughal era was on the rise.

He migrated to Delhi from Punjab leaving his family behind. In Delhi, he got beneficence from Shah Abdul Hameed and became his spiritual successor. Some scholars opine that he was the disciple and khalifah of Shah Abdul Hameed in Qadri Razzaqi Order and also enjoyed the company of Shah Nano and Shah Fakhr-ud-Din Chishti.

The dargah (mausoleum or shrine) is at the Kabuli Darwaza (west side of the Red Fort). The shrine of Bholoo Shah which used to be in Kabuli darwaza has now been removed but only its remains are visible. Nearby is the shrine of his disciple Shah Mohammad Hafeez and his son Shah Ghulam Mohammad is also buried nearby.

Some sources cite that Bholoo Shah died on the 20th Moharram 1024 AH or 10 October 1789 CE and his shrine along with a mosque enclosure is near the railway line, under the left side of the Mithai Bridge (Lahori Gate 4, Old Dehli 6). His khalifah Shah Hafeez-ur-Rehman is buried nearby who died on the 30th Ziqad 1236 AH 28 August 1821 CE during the reign of Akbar Shah II (1806–1837). Shah Hafeez-ur-Rehman's son and khalifah Shah Ghulam Mohammad is buried at his feet.

Additional Info

Shah Mohammad Hafeez became his khalifah and shrine supervisor. After he died, his son took this responsibility. Their shrines are also near the shrine of Bholoo Shah. His annual Urs is held annually on 19th of Muharram. His devotees also celebrate basant in the spring season at his shrine with great enthusiasm.

BIDAR SHAREEF

Dargah Of: HAZRAT KHWAJA ABUL FAIZ (RA)

Haladkeri, Faiz pura, Bidar, Pin: 585401, Karnataka, India



History

Hazrath Khwaja Abul Faiz (RA) sadath Zaidi Hussaini. He hails in the 23d generation of the family of Hazrath Ameer-ul-Mo'mineen Syedna Ali Ibn-e-Abi Talib. He is the Paternal grand son of Hazrath Khwaja Bande Nawaaz Gesu Daraaz. Hazrath Maqdoom Abul Hassan Bin Syed Hussain is the first ancestor to him, who migrated Hirat to India and He was buried in the Masjid-e-Ayaaz, Delhi. All his children made Delhi as their native place. After migration from

Delhi Hazrath Khwaja Bande Nawaaz undertook the journey for a period of 3 years and during the regime of Sultan Feroz Shah Behmani, he proceeded to Humnabad, Gulbarga and arrived there in the year 803 hijri. Hazrath Khwaja Bande Nawaaz had two sons. One Hazrat Syed Hussain alias Mohammed Akber Hussaini and the second son was Hazrath Syed Yousuf alias Mohammed Asghar Hussaini. Khwaja Abul Faiz (RA) is the sixth (6th) son of Hazrath Asghar Hussaini (RA). His name is Syed Shah MinAllah Mohammed Mohammed-ul-Hussaini and surname is Ameenuddin and alias name is ABUL FAIZ.

After the death of Sultan Ahmed Shah Wali Bahmani (838 Hijri), corresponding to 1435AD, He was succeeded by his son Sultan Allahuddin Bahmani. Sultan requested Khwaja Ganj-e-Baqsh (Hazrath Syed Shah Yedullah Hussaini- Sab-e-Rauza Khurd Gulbarga Shareef) that He should come over to Bidar shareef. In his reply he deputed the most beloved brother and khalifa Hazrath Khwaja Abul Faiz along with the following chit:

"If the entire world is handed over to me, I shall not leave my place. My legs are tied with gratefulness and hope my the blessings of the God Almighty"

After the demise of Hazrat Khwaja Bande Nawaaz. He migrated from Bidar shareef to Gulbarga shareef. He enjoyed 3rd Mutawalli the masnad-e-Sajjadagi (Throne of Sajjadagi) only for few days and later on He handed over the service of Sajjadagi in favor of His eldest son Syed Ahmed Mohammed-ul-Hussaini (RA) and came over to Bidar shareef. The continuity was maintained for numerous generations. He had two wives, one by the name Bibi Khadeeja, who was hailing from his relatives and the second wife Bibi Niyamath, who was the daughter of Khwaja Mahmood Gawan, the Prime Minister of Bahmania Dynasty. He had six sons. He expired on 6th Rabi-ul-Munawwar, 879 Hijri at the age of 68 years.

Additional Info

Hazrat Khwaja Abul Faiz (RA) was the 23rd generation descendent of the family of Hazrat Ameerul Momineen Syedina Ali Abi Talib (Rizwan allah alaiheem ajmaeen) URS-E-SHAREEF OF KHWAJA ABUL FAIZ (RA) : - The Most Famous Urs-Shareef in Bidar falls in the month of Rabi-alAkhir of the Hizri calendar which corresponds to the months of May or June in the English calendar.

Biha peer Baba Dargah

Dargah Of: HAZRAT SADIQ ALI SHAH HUSSAIN (RA)

Bapujinagar, opposite new Mysore bus stand, Bengaluru, Pin: 560026, Karnataka, India



History

Hazrat Biha Peer Baba (RA) was a noted Auliya and great peer Majzoob-e-Haq who came to Bangalore in the times of Hazrat Khwaja Lalu Bhai Qasir Chishty (RA) period.

Hazrat Biha Peer Baba(RA) use to put a black Blank (kali Kamli). He didn't took shelter in any house and even in cold seasons and winter he use to sit on some corners away from the people.

Bijigiri Shareef Dargah

Dargah Of: Hazarah Inkesah wali Rahamatullah Ali

Bijigiri Shareef, Jammikunta Mandal, Karimnagar Dist, Bijigiri Shareef, Pin: 505475,

Telangana, India



Today the village Bijigiri Shareef is very popular because of the existence of the Dargah of Hazarah Inkesah wali Rahamatullah Ali worshipped by both the Muslims and Hindus alike with great reverence. There are four beautiful gateways on four sides of this tomb. The big dome on the tomb is a splendid attraction of this beautiful edifice. The tomb of Azmatshah Wali brother of Inkesah Wali and the tombs of their sons MurtazashahWali and Akbarshah Wali are also noticed in the same premises.

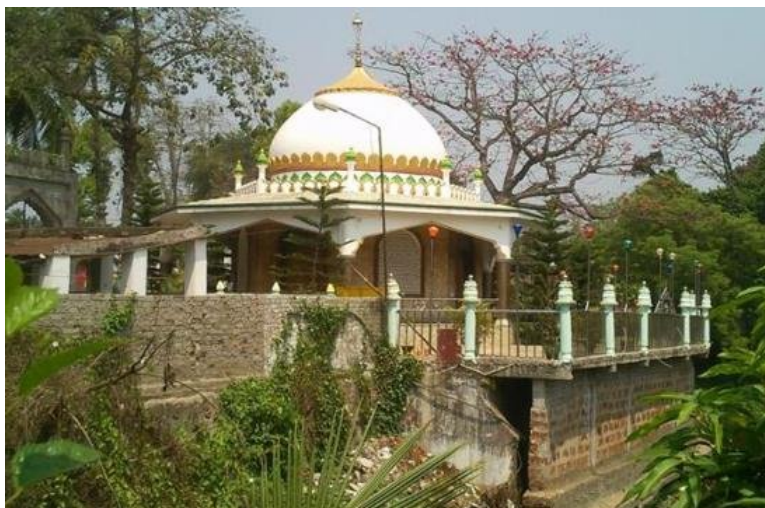
The tomb of Hazrat Syad Afzal Bi wife of the holy saint InkesahWali is very near to the main Dargah. The peaceful atmosphere and the beautiful naturalsurroundings of this place tend to the growth of pure and serenethoughts of spiritualism. This holy Dargah with four gateways in the shape of arches surrounded by hills and hillocks filled with thousands of pigeons found in large groups attract the devotees from various places.

On the occasion of the annualUrs (holy congregation) celebrated in connection with the Muslim festival Bakrid, thousands of people from far off place participate in it to offer their prayers in the Dargah. This Dargah stands as a symbol of communal harmony as the Hindu visitors are found in large numbers. It is reported that this Dargah is eight centuries old.

Bukhari Baba Dargah

Dargah Of: Sayeed Ali Saheed Bukhari (RA)

Indoor Stadium Rd, Biju Patnaik Colony, Cuttack, Pin: 753008, Odisha, India



History

Bukhari Baba Dargah, one of the well known and widely worshipped dargahs in the silver city, draws a huge crowd especially on Thursdays. People from diverse religions come here to offer prayer to get their wishes fulfilled.

The ancient dargah of Sufi saint Sayeed Ali Saheed Bukhari, popularly known as Bukhari Baba's majjar, is situated near Barabati Fort in Cuttack. The structure with a white dome is a beautiful piece of Mughal architecture built in 1468. It attracts devotees from across the state. Not only Muslim but even people of other religions are regular 'Murid' of the 'dargah'. Around two lakh devotees visit the sacred shrine annually.

Since recently, the dargah has been witnessing an unusual sight. Everyday, many people from different communities come here with photocopies of their passports to pray to the Baba to help them get a visa. Parents tie 'dupata' for their daughter's marriage and children hang pens and pencils to get good scores in their examination.

Head priest of the dargah Sheikh Haji Niamuddin Chisty said Bukhari Baba came to India, along with the Afghan army, to popularize Islam. He toured the country on his horse and finally landed in Cuttack.

He used to listen to people's problem and solve them with his spiritual powers. He was beheaded by his enemies in a war. His horse carried the saint's body to Jajpur, while his head remained in Cuttack. His followers buried the body at Jajpur and his head was buried near Barabati Fort. Since then, people throng the place to offer prayers to the saint," added Wajid.

Another member of Bukhari Baba's majjar, Md Sajid believes that the faith involved in tying the passport copy on the tree pays off. "I have been serving this dargah for many years and have seen many miracles happening. Devotees tie passport copies, mark sheets, dhaga, dupata, marriage invitation card, pen, etc. and pray to the Baba for fulfilment," he added.

Additional Info

Devotees tie photocopies of passports and job applications to the tree inside the dargah in the hope that their wish to go abroad and find a better job will be granted.

Bulbul-e-Kashmir

Dargah Of: Hazrat Syed Sharaf-ud- DIN Abdul Rahman

Bul Bul Lankar Mosque, Bulbul Lanker, Maharajganj, Srinagar, Pin: 190002, Jammu and Kashmir, India



History

Hazrat Sharaf-ud-Din Abdul Rehman Bulbul Shah laid foundation of Sufi and secular culture of Kashmir in the year 1320 A.D.

The origin of Sufi civilization of Kashmir worldwide known as Kashmiriyat lies in the philosophy of brotherhood and mutual love respectability as propagated by Bulbul Shah commonly known as Amir-i-Kashmir and Baadashah-i-Kashmir. Wheather he was actually born in Kashmir and later on received religious education in Turkistan and Bhagdad or he was actually born in Turkistan and later on visited Kashmir where he permanently stayed till his death is subject to various scholarly opinions. However, it is clear that like other great Sufi saints of Kashmir his grave and shrine is present in the Valley.

During the time of Bulbul Shah three distinguished religions Buddhism, Hinduism and Islam had impact in Asia. Bulbul Shah propagated synthesis of all three religions and introduced message of peace as enshrined in Islam in such a manner that all luminaries of Hinduism and Buddhism were influenced by him, particularly Prince of Kashgar and Ladakh Rinchen Shah who is known as Renzu Shah.

He was an extensively travelled preacher. He had deeply impressed the people of Kashmir by his manner of preaching and persuasion at a time when people were passing through a period of political instability, heavy taxation and crushing burdens of feudalism.

All the historians are united upon the fact that Hazrat Bulbul Shah (RA) was the first saint who sowed the seeds of Islam in Kashmir. The historians have been reserved over the pedigree of the saint and some believe that he had come from Samarqand and some state that he was from Bukhara. But the majority of them believe that he was from Turkistan. They believe that Hazrat Sharaf- ud- Din (RA) was neither a king nor a soldier, nor a businessman but he was only a virtuous and great saint who possessed spiritual prowess and holiness. He came to Kashmir with the instructive power of Prophet (SAW) and enlightened the whole milieu. Different beliefs about the actual birth of Hazrat Abdul Rahman or Sharaf -ud- Din (RA) alias Hazrat Bulbul Shah (RA) have been promulgated. Some schools of thought believe that he belonged to Samarqand and some believe that he was a saintly celeb from Bukhara. There are also others who believe that he belonged to Turkistani or Central Asia. But the majority of people are united on the idea that he emerged from Turkistan and that is why the suffix of 'Turkistani' is found with the name of the great saint.

In the land of Kashmir he became much popular as Bulbul Shah (RA) because it is believed by different writers and spiritual scholars particularly by Baba Ali Raina of Tujar Sharief, the brother and special disciple of Sheikh Hamza Makhdum (RA), who writes in his book Tazkarat- ul- Aarifeen that "One day Hazrat Syed Sharaf- ud- Din (RA) was about to make ablution on the bank of a stream or canal. All of sudden he sighted a Bulbul (Bird) on the branch of a tree singing beautifully and impressively and then suddenly the bird flew towards the sky. Hazrat Bulbul Shah also flew after the bird and caught hold of the bird and flew down into his cottage and then the bird got was vanished in his august hands. One acquaintance present at the time, asked the saint about the whole episode and the saint replied that the bird was not a bird but it was his soul which was flying towards the sky and he followed it and caught hold of his own soul." This episode with the saint got publicized and therefore, he came to be known as Hazrat Bulbul Shah.

After the King Rinchena embraced Islam as his religion, his mentor and guide entitled him as Shaha and he became prominent as Sultan Rinchena Shah, the first Muslim King of Kashmir. Since the King was influenced by the spiritual powers of the saint Hazrat Bulbul Shah (RA), he got constructed a Khankah or a cloister for his convertor near his palace in Srinagar. In order to

keep other followers or Dervishes at ease, the King constructed quarters, where the food was served to them. The place at which the Khankah of Bulbul Shah (RA) was built came to be known as Bulbul Lankar during the rule of Chak dynasty, which endowed the spiritual followers and other disciples with free ration and other necessary items. The Sultan Rinchena Shah also constructed a mosque for the great saint and would present himself on Fridays before him for moral and spiritual salvation. It is important to mention that due to the much conversions among the Hindus, there grew a terrible animosity against the King Rinchena Shah. A conspiracy was hatched against him under the command of Udayanadeva in the royal palace. Fortunately, the Ladakhi security guards of the Sultan repulsed their attack on the King and made them to flee. Some of the conspirators were killed and some were imprisoned and punished. In 1323, Sultan Rinchena Shah fell ill and passed away after ruling for more than three years.

Hazrat Bulbul Shah (RA) took the heavenly flight from this world in 727 AH e.g, in 1327 AD. T

Additional Info

As per research conducted by scholars and historians Bulbul Shah was accompanied with other pious saints particularly Bulbul Kamal-ud-Din, whose grave is between Chakoti and Uri road, Bulbul Jalal-ud-Din whose grave is between Harwan Buddhist Monastery and Nishat Garden and Hazrat Kamal Sahib who was buried just out side the palace of King Renzu Shah. The Palace of King is presently constructed as college and new Women's College building has been converted at the ancestral site, while as graves of both Bulbul Shah and Renzu Shah (Rinchana) are located at Bulbul Lankar Nawa Kadal, on the other side of the Palace.

Burhanuddin Gharib

Dargah Of: Syed Burhanuddin Aulia (RA)

Dargah Hazrat Khwaja Sultan Burhanuddin Auliya Gareeb RA, Khuldabad, Pin: 431101,

Maharashtra, India



History

Burhanuddin Gharib was an Indian Sufi who belonged to the Chishti Order . Burhanuddin Gharib studied under Nizamuddin Auliya, the sultan ul mashaikh of Delhi; and Saiad Mahomed of Karmania relates in the "Seyar ul Aulia" that Burhanuddin was invested with the mantle and cap, the symbols of the kaliphat, in succession to the sultan ul mashaikh. Other writers state that on the death of Shah Muntajab ud din at Daulatabad, his brother Burhanuddin was sent to succeed him, and was accompanied by 1,400 disciples. It appears more probable however, that Burhanuddin succeeded the Sultan ul mashaikh as kaliph, and that he emigrated to the Deccan when sultan Muhammad bin Tughluq transferred the capital from Delhi to Daulatabad.

Mujud ud din, in his " Bakiat-el-Gharib", gives a biography of Burhanuddin; and haji Saiad Baksh and Shams ud din, the nephew of Hasan bin es Sanjari, were the particular friends of the saint. Burhanuddin allowed music and rejoicing in the religious exercises at his convent. He remained for some time at Daulatabad and then left for Roza (Khuldabad), where he died in AH 741 (1344 AD).

Within the shrine are preserved some hair of the Prophet's beard. The shrine doors are plated with plates of metal wrought into fanciful designs of trees and flowers. There is a mosque in front of the dargah. The dargah attracts thousands of pilgrims each year for the Urs of the saint.

Additional Info

GHARIB was his lakab. it was given by NIZAMUDDIN AULIA. Once Hazrat Burhanuddin came to Nizamuddin Aulia , & one of his servant told hazrat that burhanuddin gharib has come to meet you.he said so because Hazrat Burhanuddin wore a very ordinary dress & was looking so poor. from that day itself his name was made HAZRAT BURHANUDDIN GHARIB.

Chalishaon Dargah

Dargah Of: Peer Musa Qadri Baba Dargah R.A.

Ghat Road, Pradipdada Nagar, Jalgaon district, Chalishaon, Pin: 424101, Maharashtra, India

Pujya Talwar Pir Musa Kadari Baba Alias Bamoshi Baba Dargah is situated in Chalishaon, Jalgaon district of Maharashtra state. Chalishaon Dargah is dedicated to Peer Musa Qadri Baba. Chalishaon Dargah Baba is famous for treating diseases. Devotees Gathered in laksh at Peer Musa Qadri Dargha during urs.

Pious Sword of Pir Musa Kadari Baba:

Since 726 years Pious Sword of Pir Musa Kadari Baba which is recognised as a symbol of Hindu – Muslim unity all over the World is present with Shree Rajubhai alias Bhalchandra Deshmukh living at Bahal Gate, Main road, Chalisgaon. Devotees arrange fairs every where but here at Chalisgaon we see the shining fair in the name of Baba's Wonderful Sword with scenes of joyful celebrations. Here at this place Deshmukh family worships Hazarat Baba from last many years.

The procession starts from his living place and ends at the Baba's Pious tomb . The Pious Sword is handed to the Sword bearer by the Muslim Saint. Here lakhs of Hindu – Muslim devotees join the big fair. This activity is seen in this city even today. Those who worship Baba join the procession for at least two hours from the corners of World . Their every wish is fulfilled. There is a tomb of Pir Baba on the bank of Dongary river in the South-West of Chalisgaon . At the time of Procession the Pious worshiper draws the Sword. At that time the worshipers of large number gather at the Pious place.

Chand Shah Dargah

Dargah Of: Syed Chand Shah wali R.A

adjacent to Chiwda Galli ,Lalbaug, Parel, Mumbai, Pin: 400012, Maharashtra, India



Syed Chand Shah is the younger brother of Lal Shah Baba after whom the name of LalBaugh is derived.

Chand Shah dargah was demolished during the communal riots in 1992 and thus, had to be rebuilt from scratch. Since then, as a heartwarming gesture of secularism, a Hindu family has been taking care of the dargah and a well adjacent to it has been donated by a Hindu Tamasha group. Both the dargahs are believed to be wishfulfilling.

Chandshah Wali Dargah

Dargah Of: PEER HAJI SAYYED USMAN SHAH QADRI AKA CHANDSHAH WALI

Pipe Line Rd, Powai, Mumbai, Pin: 400087, Maharashtra, India



History

Hazrat Chandshah wali Qadri was Born in Medina and has only one younger brother Pehalwan Shah baba Ra. Hazrat Chandshah wali RA spent his Childhood on yards of Rasool e Pak. from the Begining Hazrat was inclined towards Spirituality. One day he got dream of Rasool e Pak to Become Murid of Hazrat Abdul Qadir Jilani Rz. Hazrat Chandshah wali went to baghdad to meet Hazrat Abdul Qadir jilani Rz.

Hazrat Abdul Qadir jilani Rz ordered him to stay at him and serve him. after staying few years Hazrat Abdul Qadir jilani Rz given White Turban to Chandshah wali RA and made is Murid. Very Few People Know this that Chandshah wali is First Murid and Khalifa of Hazrat Guasee pak Rz. He Blessed "Chandshah as you are my first murid you will have highest number of Mazars than any other aulia and all your mazars will be 8 feet high from ground. You will stay at peak."

After staying few years at baghdad, Chandshah wali Ra got order from Guasee pak to go Hind. In 1400 palki of Sufi Saints hazrat Chandshah went to India. AftEr reaching Delhi, Hazrat Nizamuddin Aulia Mehboobe ilahi orderd His khalifa "Hazrat baharuddin Garib RA" to move 1400 saints to Deccan area of Hindustan.

During travel Chandshah wali's Jalal increased. It is Said that 28 villages where Chandshahwali (RA) Leaved got Destroyed beacuse of His anger. But later His Jalal has been changed to jamal. Chandshahwali ra is also called as "Killeh ka badshah i.e King of forts. " He

used to stay on forts. One of the famous forts where Chandshahwali has Mazar is Ankai Fort in Manmad District of Maharashtra. Hazrat has 360 Chillas (mazars) spread across Maharashtra, Madhya Pradesh, Rajshathan. Hazrat Chandshah wali always respected all Religions specially Hindu Religion, this can be confirmed by the fact that near Hazrat all mazars one Hindu God/Goddesses temple is always present. For example i went to Ankai Fort where hazrat mazar is at the top of Hill, nearby temple of Agasth Rishi , Mahadev and kali Mata (at bottom of fort) are Present.

Hazrat Chandshah wali RA and His Brother Hazrat Pehlawanshah baba both are unmarried. he is one of the 16 syed group of auilas.

Ankai fort, where the sufi saint said to have been "PARDA" is 3400ft high.

Chiragh-e-Delhi

Dargah Of: Hazrat Nasiruddin Mahmood

Chirag Dilli, Delhi, Pin: 110017, Delhi, India



History

Hazrat Nasiruddin Mahmood was a prominent saint of the Chishti Order. He was a mureed (disciple) of the great saint, Hazrat Nizamuddin Auliya and later his khalifa (successor). He was the last recognised khalifa of the Chishti Order from Delhi and was given the title, "Roshan Chirag-e-Delhi", which in Urdu means "Illuminated Lamp of Delhi".

In his lifetime Khwaja Nasiruddeen Chiragh witnessed the final ruin of the kingdom of Delhi and the fragmentation of the Chishtia silsila. Under his guidance, the sacred order managed to stay true to its principles of remaining above politics and the whims of kings, even though in

his haste to combat the popularity of the silsila, the reigning sultan destroyed Delhi itself. was born as Nasiruddin around 1274, at Ayodhya, Uttar Pradesh. His father Syed Yahya (???? ????), who traded in Pashmina, and his grand father, Syed Abdul Latif (???? ????), first migrated from Khorasan, north-eastern Iran, to Lahore, and thereafter settled in Ayodhya, in Awadh. At age forty, he left Ayodhya for Delhi, where he became the disciple of Khwaja Nizamuddin Auliya (???? ????), it was here that he stayed for the rest of his life as his murid (disciple), and eventually after his death, became his successor. In time, he also became a known poet in Persian language

He died in 17 Ramzan 757 Hijri or 1356 AD. at the age of 82, and is buried in a part of Delhi, India which is known as "Chirag-e-Delhi" after him. Hazrat Khwaja Nasiruddin, like his predecessors, also belonged to a noble heritage although historians differ in their points of view regarding his lineage. "Khazinat-ul-Aulia" states that he is a descendant the illustrious Hazrat Imam Husain while others state that he is a descendant of Hazrat Umar ibn Khatab the second Caliph of the Holy Prophet.

The Chishtia silsila which had begun with Hazrat Khwaja Moinuddin Chishti in 587 AH came to its end with the demise of Hazrat Nasiruddin Chiragh of Delhi (his 5th Spiritual Successor).

Chote Hazrat Ki Dargah

Dargah Of: Palm impression of Hazrat Ali A.S

Inside Devan Devadi, Pathergatti Road, Hyderabad, Pin: 500002, Telangana, India



History

Built during the ancient times, this important religious structure is built in the memory of 'Hazrat Ali', who was the son-in-law of 'Prophet Mohammad'. Muslims come here to offer their

prayers to 'Prophet Mohammed'. The local people as well as people from other regions visit this great mosque especially during the 8th and 10th days of 'Muharram', which is an important festival celebrated by the Muslims. During the period of 'Ramzan', grand celebrations and prayers are held at Chote Hazrat Ki Dargah. This divine monument was constructed during the reign of 'Qutub Shahi' and is open to people of all religions at all times. The architectural design of the monument attracts a large number of tourists every day. According to the popular beliefs of people, the Chote Hazrat Ki Dargah was built after a worker dreamed of 'Hazrat Ali'.

History And Legend

There is a popular legend associated with the Chote Hazrat Ki Dargah. It is believed that a worker in the court of 'Ibrahim Quli Qutub Shah' called 'Yakoob' saw a dream of Hazrat Ali sitting on the top of the hill. Yakoob went to visit that hill the next day and saw the impressions of Hazrat Ali's palm on a stone. He established the stone in a shrine and constructed an arch over that area. Many Muslims believe that the Chote Hazrat Ki Dargah has unbelievable powers to make anyone's wishes come true.

Architecture

The Chote Hazrat Ki Dargah is inspired from 'Asif Jahis' style of architecture. The monument is built in such a way that one should climb a flight of 400 steps to reach the entrance of the Dargah. There are a series of arches that lead to the top of the hill where the Dargah is.

Additional Info

Apart from offering prayers, one can also offer coconuts, flowers, gold and silver and ask for their wishes to be granted at this holy Dargah. The local people believe that anyone who visits the Dargah will surely have their wishes come true.

Chote Huzur Dargah

Dargah Of: Hazrat Syed Shah Wali Murshed Alquadri (R.A)

Miya Bazar Rd, , Midnapore, Pin: 721101, West Bengal, India

History

Hazrat Syed Shah Wali Murshed Alquadri (R.A) was born in 1274 A.H at Khankah Sharif at Midnapore Town. He was the youngest son and Khalifa of Syedena Aala Huzur. He was famous as 'Murshed', Qutb ul Waqt and Chote Huzur. He was very intelligent and genius from his childhood and was under the direct guidance and training of his father who was also his Pir

o Murshed. He was sent to Madrasah e Ghausia, Midnapore for early education. Thereafter, he acquired his higher education. At an early age he attained mastery over several branches of Islamic Studies. He also acquired his higher studies under the direct supervision of Aala Huzur and the scholars who would visit Khankah Sharif regularly.

Hazrat was married to the daughter of Hazrat Syeda Tahera who was a direct descendant of Hazrat Ali (A.S) through Hazrat Syed Ruhullah Musawi (R.A). He had only one son Hazrat Syed Shah Mohiuddin Harun Rashid Alquadri (R.A) who succeeded him.

Hazrat Syed Shah Wali Murshed Alquadri (R.A) was a great wali and innumerable miracles (Keramats) were manifested from him. His life was a symbol of simplicity, charity and spirituality. The evidence of his being Wali can be found in the tone by which Huzur Purnoor, his eldest brother, used to address him. In one of his verses Huzur Purnoor called Hazrat Wali Murshed was Wali ibn Wali i.e Wali son of Wali, Zinda Wali Shah Wali Murshed i.e Shah Wali Murshed , the living saint. It is said that, some Europeans, being attracted by his spiritual power, accepted Islam and became his disciple (murid).

Under his guidance thousands of people enlisted their names in the Quadria order (silsila) in Bengal. He had contributed very much for the promotion and propagation of this order in Bengal.

Hazrat s' demise took place on Tuesday the 11th Rabiul Awwal, 1315 A.H and was buried at the foot of the Mazar of his father Syedena Aala Huzur in the family burial ground at Midnapore town. At his demise the people, the family members, disciples and people of Midnapore were deeply saddened. His elder brother, Huzur Purnoor was deeply shocked at the sudden departure of his younger brother. Huzur Purnoor wrote many quatrains in Persian in his memory. The translation of one of these quatrains is as follows:

syed Wali Murshed has achieved the eternal life, (as) the Wali never die, so how you can call him dead.

Additional Info

Hazrat Wali Murshed Alquadri (R.A) was an erudite scholar of Arabic, Persian and Urdu. He wrote many books such as Tahris e Mutabat e Wali Murshed , Tosha e Akhiraat, Salwat e Daimun, Lughat e Murshedi, Jawaz e Milad Sharif, Milad e Murshedi and etc. He rendered the whole Diwan e Hafiz in Urdu poetry. He had a Diwan too but unfortunately most of these books are in manuscripts form.

Choti Dargah

Dargah Of: Makhdum Sultan Saiad Shah Ahmad Charampose Teg Barhana (RA)

Amber mohala Shekhana Kalan, Bihar Sharif, Pin: 803101, Bihar, India



Makhdum Sultan Saiad Shah Ahmad Charampose Teg Barhana (RA) was an important saint of the 13th century. He was born in 1236 and died in 1335. A few stories of his occult power are still famous in the area. One is while he was on tour of Tibet he was tried to be disturbed by locals there. Then he simply raised his one finger. The chief of that group fell down. So he was Teg Barhana (sword out of sword bag). He always used to wear a skin of goat, so named Charampose. He is ranked to a very high order among other Sufi saints and Aulias.

Additional Info

Badi dargah is around 4 km from this place which is the mazar of Mokhdum Shah Sharif ud-din, also called Makhdum-ul-Mulk.

Chunar DARGAH SHARIF

Dargah Of: DARGAH HAZRAT QASIM SHAH SULEMANI R.A

Araji Misirpur, Chunar tehsil, Mirzapur District, Ajmer, Pin: 231304, Uttar Pradesh, India



History

The Dargah is built in Mughal Style architecture with a mosque in its premises and is 2 km away on the banks of the Holy River Ganga. Hazrat Baba Qasim Sulemani R.A belongs to Peshawar and visited India during the Mughal era. Jahangir (being a disbeliever of saints and miraculous men) ordered arrest inside the Chunar Fort but many hundreds witnessed that Hazrat was sometimes offering prayers at the bank of Ganges, Hills or nearby forests (inspite of being jailed). King Jahangir called upon and saw himself the miracle. Bowed in front and immediately released him with great respect. Since 1015 Baba Hazrat Qasim Sulemani is at peace and rests there at Chunar.

Additional Info

Thousands of people around the state visit for their wishes to fulfill. In the Islamic month of 'Rajab', Urs falls every year. It is a symbol of belief of all the religions of the state.

Dada Miyan Dargah

Dargah Of: Hazrat Khwaja Mohammad Nabi Raza Shah (R.A)

Mosque Shah e Raza, Dada Miyan Road, Mall Avenue, Lucknow, Pin: 226001, Uttar Pradesh, India



History

Hazrat Khwaja Mohammad Nabi Raza Shah far-famed as Dada Miyan (R.U.A.) was born on Monday, 25th of Rabiul-Awwal, 1284 Hijri in Village- Bhainsodi Shareef, Rampur, UP, India. Three signs of saintliness and holiness were noticed since his birth. First, he always stayed away from childhood games and fun. Second, at the age of 4 years and 4 months he recited Bimillah Shareef (to start read to holy Quran) and last, in the next few years he got perfection in Islamic and universal studies.

In 1886 Huzoor Dada Miyan was married to the daughter of Khan Bahadur Sahib, the District Magistrate of Village-Darao, Nainital. A year after his marriage Huzoor Dada Miyan R.A. joined service with the Second Regiment of Bengal Lancers. During his service period the English Officers saw his spiritual virtues and miracles and remained very generous to him.

Once Hazrat Shah Mohammad Abdul Hai (R.U.H.), of Islamabad and Chittagong (most popularly known as Fakhrul Arifeen) intentionally came to Calcutta to travel across India and there he stayed at the palace of Deputy Badi-ul-Alam Sahib, disciple of Hazrat Fakhrul Aarifeen. During Hazrat Fakhrul Aarifeen's stay at Deputy Sahib's residence Dada Miyan met Hazrat Fakhrul Aarifeen and at first sight Dada Miyan's heart began to burn with the devotional love of the Almighty. In the immediate night Hazrat Fakhrul Aarifeen specially prayed to the Almighty to bestow Hazrat Dada Miyan upon him as his disciple and his prayer was fulfilled.

In the morning the next day Dada Miyan appeared before him and became his disciple. After becoming the disciple, Dada Miyan lost his attachment to the wordily desires and affairs. After sometime with the permission of Nawab Sahib (in whose association Dada Miyan was) Dada Miyan started his prayers for the spiritual strife (i.e. Riyaaz-o-mujahida). Now, his routine was totally changed. He whole night offered prayers (qayamul-lail) and during daytime kept fasts (saayerun nahar). At times, he used to offer morning prayers (Fajar Namaz) with ablution of Isha (last prayer of night). Over the time he absorbed in the thoughts of Almighty which became sign of his life. He performed many Chillas (forty days of solitary confinement in the thoughts of Almighty for spiritual attainment). Huzoor Dada Miyan performed one such Chilla at Mirza Khel, Bangladesh. During the stay he kept fast and used to open his fast with little food and his whole night used to pass in prayers. In the all forty days of his Chilla he ate a very simple vegetarian food.

merely after a few years of Bait (becoming disciple), on seeing the inner purity of soul, devotion and spiritual performances of Hazrat Dadamiya, his Peer-o-Murshid realized that this disciple has conquered complete control and purity, and then bestowed upon him KHILAFAT (Lieutenancy) and Ijazat as destined during the Urs mubarak of Mukhdum-e-Aalam Shaikh Abdul Haque Rudolvi (R.A.) and instructed that "live this life with mujahida (crusade) for the benefit of mankind and for the blessings of God Almighty and his beloved Prophet (P.B.U.H.)." After his Khilafat and Ijazat, he went to pay tribute to Ajmer Sharif i.e. at the shrine of Ataa-e-Rasul Khwaja Hindal Wali. At the occasion Amama Posh (turban of Honour) was done in a special way by Sajjada-Nashin of the shrine.

As per the command of Almighty and commands of Peer-o-Murshid Sayyedna Fakhrul Aarifeen, Dadamiya came to Lucknow in the year 1904 and selected this city as his permanent abode. Dadamiya kept himself away from rich people. As far as possible he used to stay at the house of poor people. He never used to keep money with him rather he distributes it among the poor people or in mehfil-e-sama, whatever money would come to his possession. Huzoor Dada Miyan always ordered his disciples to regularly offer prayers and keep away from vices. He said that the love and respect of Prophet Mohammad P.B.U.H. is the highest peak of faith

It was Sunday, the 24th Rabiul Awwal, 1329 Hijfri at 10:30 A.M. in the house of Nasir Khan alias Chunnemiya, resident of area called Sadar Bazaar, Hazrat Dada Miyan left for heavenly abode. The bed and the room in which Hazrat Dada Miyan breathed his last breath is preserved even today as holy memoir. His brother Inayat Hasan Shah became his Sajjada-Nashin. Inayat Hasan Shah nominated Hazrat Rahat Hasan Shah, his son, as the spiritual successor of the shrines here in Lucknow and Bhainsodi. Who was succeeded by Fasahat Hasan Shah and the present Sajjada-Nashin of, both shrines, Lucknow and Bhainsodi Shareef is Hazrat Mohammad Sabahat Hasan Shah. Who is a picture of all traits what ancestors possessed

Additional Info

A saint Janab Maulana Shah Sahab, disciple of Hazrat Shah Abdul Latif R.A. also lived in Lucknow. Hazrat Shah Sahab was fan of Dadamiya and at times he used to remain in the service of Hazrat Dada Miyan. He said that many times he had seen that the parts of the Dada Miyan's body separated. I was afraid. Later on I came to know that it was due to the practice of Zikr-e-Asadi.

Dada Miyan Sarkar

Dargah Of: HAZRAT KHWAJA HAFIZ SYED BAHADUR ALI SHAH

MadarTekri Qabristaan Dargah Sharif Adhartal Jabalpur, Jabalpur, Pin: 482002, MP, India



History

Dada Miyan Sarkar was from Ambetha, from where he came to Jabalpur and got settled in Motinala. He used to guide people about Islamic principles and practices and soon became popular among the people. He bought land in Motinala and got Sulemani Masjid constructed. A residential building was also constructed on this land.

Once Dada Miyan went to a barber's shop for shaving. The barber was sad, he lost his son when Dada Miyan asked him the reason, he started weeping and narrated his problem. By the time shaving was finished, his son came to the shop. The barber was glad and asked his son how come you came all of a sudden? we looked for you all around!. The kid replied "this baba sitting here brought me".

Lot of other miracles are also there. People who didn't have children got child on account of Baba's Duas. In general people's wishes were always fulfilled.

Dada Miyan passed away on 18'th Muharram in 1321 Hijri. He was buried in Mandi Madar Tekri Qabristan where a mausoleum was constructed later on. Fatiha is recited here on every Thursdays. Every year Dada Miya's URS is celebrated on 18'th and 19th dates of Muharram Dada Miyan "Sheikh Abdur Rahman Chishti"

Dargah Of: Sheikh Abdur Rahman Chishti

Teergaon P.S.- Satrikh, District-Barabanki, Near Lucknow Amethi-Bandagi-Miyan, Teer Gaon,
Pin: 225122, Uttar Pradesh, India



History

Sheikh Abdur Rahman Chishti was the chishti master in mughal era and he is the author of several sufism books. Miratul-Asrar is the book one of them.

Dada Pahad Dargah

Dargah Of: Hazrath Syedina Shaikh Abdul Aziz Makki Dada Hayath Mir Qalandar

Baba Bundangiri Rd, Inam Dattathreya Peeta, Chikkamagaluru, Pin: 577131, Karnataka, India



History

Baba Budangiri shrine - shrine named after the saint Sufi saint Baba Budan (also called Guru Dattatreya), who is revered by both Muslims and Hindus. Its origin appears to be a syncretization of reverence for an 11th-century Sufi, Dada Hayath (Hazrat Shaikh Abdul Aziz Makki); for the 17th century Sufi Baba Budan, said to have brought coffee to India; and for Dattatreya, an incarnation of Shiva (or of Brahma, Shiva and Vishnu).

Hazrat Shaikh Abdul Aziz Makki, also called Dada Hayat Mir Qalandhar, migrated to South India from Arabia some thirteen centuries ago and took up residence in a Cave in the thick forests of the hills of Chikmagalur, some 250 kilometres West of Bangalore. Then, in the seventeenth century, another Arab Sufi, Baba Budan, arrived in the region from Yemen. He settled down in Dada Hayat's Cave and made it his centre to spread Islam and Sufi teachings among the local population

The shrine also represents the seat of Dattatreya, an incarnation of the Hindu deity Vishnu, and son of Atreya Rishi, one of the Sapta Rishis or seven seers of ancient times. It is said that Dattatreya performed penance in this cave. The pair of silver sandals and a lamp that are preserved in one corner of the shrine are, so the story goes, the sacred symbols of Dattatreya, and the raised platform inside the cave the seat of Dattatreya's four disciples. On the other hand, local Muslims dismiss this story as concocted and claim that the platform houses the graves of Baba Budan and his disciples including Malik Tujan, Malik Wazir, Malik Kabau and Malik Safir.

Despite these different stories about the dargah, the Baba Budan Shrine has for centuries been a common place of veneration for both Hindus as well as Muslims, and a striking illustration of the harmonious co-existence of different traditions. For many centuries it has remained in the custody of a family of Muslims Sajjada Nishins who trace their descent to one Syed Shah Tanaluddin Alamgaribi, who had been appointed as the custodian of the shrine during the reign of Adil Shah of Bijapur.

The sacred Gawi Mubarak or Cave or Chilla Shareef of Hazrath Dada Hayath Qalandar (QAS) is known as Dargah shareef of Dada Pahad. In this Gawi or Dargah Shareef, there are several Mazar-e-Mubaraks of Mureedains or Disciples of Hazrath Dada Hayath Qalandar (QAS) and chilla mubaraks. In the Gawi Mubarak sacred water of Gawi Shareef is distributed to the people who visit the Gawi Mubarak of Dada Hayath Mir Qalandar (QAS). A few kilometres from Gawi Mubarak, there is a famous Talab known as Palang Talab, near to which, there is a Sacred Chilla of Hazrat Dada Hayath Qalandar.

There is the famous Muqham where Roti Baji Ke Fateha is performed because of Quran Shareef's importance. This is a sacred Muqham where Hazrat Dada Peer (RA) taught Quran-e-kareem and gave spiritual teachings to Mama Jigni (RA) in a short span of 40 days and this is also known as the sacred muqham of Chilla of Hazrat Mama Jigni (RA). Since the place is very famous, Fateha of Roti and Baji is performed daily here. The Roti and Baji are preferred by the residents of this area itself.

From top hills, one has to step down and come in the green gardens and then reach mazars in Jannat nagar to perform ziyarat of these two Mazar Shareefs in this area, known as the Mazar-e-Shareefs of Shaheeds. On the way to Jannat Nagar, there are foot prints and Chilla Mubarak of Hazrat Dada Peer (RA), which is a very sacred place in this isolated area. Also one can drink the water coming from the hills while going to jannat nagar.

Manik Dharah falls is also a scared place in the area. Many Auliyas have reported regarding the karamath of water of manik dharah which is coming from centuries due to the karamaths of Hazrat Dada Peer (RA). Also the auliyas and sufi saints have taken bath from this sacred water which is non stop. Many researches have been conducted by foreigners around this falls area as to assess how the water flows uninterruptedly and continuously but they couldn't locate the fact till date and their efforts went in vain. Millions of people take bath in this sacred manik dharah falls. Also there is a Chilla Mubarak near Manik dharah where fateha is performed.

Additional Info

A large number of stories have been constructed around Dada's dargah. These stories pertain to the spiritual and healing powers including the power to bestow children, relief to physical disorders, property disputes, etc. This is one of the reasons why the site has become famous. There are stories about how Dada protected a princess who later on came to be known as Sathi Samyukta by Hindus and Mama Jigni by the Muslims. Most important is the story about how the princely state of Mysore was bestowed with an heir to the throne by Dada, and how the maharaja would be able to break the stone laid before the cave. This is a typical story which has similarities with the stories surrounding the birth of Jahangir (with the blessings of Sufi saint Nazrath Shah Sali) and Tippu Sultan (with the blessings of Tippu Aulia of Arcot). This story is important for two obvious reasons: It provided legitimacy to the claims of spiritual power of the Sufi saints, secondly, it made the state liberal, moderate and secular:

Darbar E Quadriyas Bargah E Peer Dargah

Dargah Of: Peer Ghouse shah Quadri Chishti Naqshbandi Saharwardi RA

NH163, Atmakur, Pin: 506342, Telangana, India



Peer Ghouse shah Quadri Chishti Naqshbandi Saharwardi RA is the 27th Grand son of Huzur Syedna Ghous-e-Azam of Baghdad

Darbare Gaffaria

Dargah Of: Hazrat Pir e Kamel Sayyed Saha Abdul Gaffar chisty Sabri Hussainy (R.A)

layekpara, Ban Harishpur, Panchla, , Layekpara, Pin: 711322, West Bengal, India

History

HE WAS BOrN IN UTTAR PRADESH JUSHI SARIF . HE COMPLETED HIS STUDY OF DEEN AT AN AGE O 26YEARS. HE WAS ALWAYS BUSY IN PRAYERS OF ALLAH AND

DEEN E ISLAM. AFTER COMPLETING A LONG JOURNEY HE GOT KHILAFAT FROM HIS PEER O MURSHID HUZUR SYED FAIYAZ HUSSAIN CHISTI (R.A) AND FROM UTTAR PRADESH HE CAME TO OUR VILLAGE (LAYEKPARA) FROM TABLEG OF DEEN E ISLAM. The Urs Ceremony Observed every year at layekpara on April month

Darga Baba Badar Shah Diwan

Dargah Of: Hazrat Shah Badar Diwan Qadri Baghdadi (RA)

Masanian Sharif, Masanian , Pin: 143505, Punjab, India



History

Hazrat Syed Badaruddin Gilani Qadiri Baghdadi is Hassani, Hussaini, Razaqqi, Gilani syed. In Lahore he is known as Hazrat Shah Badar Diwan and in India as Hazrat Shah Badar Gilani(R.A). He was born in Baghdad on 7th November 1457 AD.

He left his home in 1493 AD and came to Lahore, where he spend five years to preaching of Islam. On 18 August 1498 AD, he came to Batala and founded Massanian. Massanian is a hindi word which means 'One who remove an evil spirits'. It is also spelled as Masania, Masanian and Masaniyan. And this place is also called as Masani. He got married to Bibi Murassa, daughter of Hazrat Daud Bokhari in village Sohal Gurdaspur and had four sons and one daughter.

Hazrat Shah Badar Diwan Qadri Baghdadi (RA) died on 12 August 1570 AD in Massanian where a majestic dargah was built by his grand son Shah Abdul Shakoor Gilani Qadiri. An annual festival is held on 12th Rabi-ul-Awal and the monthly fair or nau-chandi is held on a Thursday at the appearance of the new moon,at a time in Massanian and Lahore.

Additional Info

In Lahore he has a Chillah, where he spend forty days of meditation. King Akbar built a Khangah on this CHILLAH and the place is now called Chillah Shah Badar Diwan.

Dargah Dada Sharfuddin Shah Wilayat

Dargah Of: Syed Hussain Sharfuddin Shah Wilayat Naqvi

Dhanaura Rd, Islam Nagar, Amroha, Pin: 244221, Uttar Pradesh, India



Hazarat Shahwilayat was the son of Mira Ali Buzurg who was a learned scholar. His mother's name was 'Umme Habeeba' and she was the daughter of Syed Abdul Moueed Ali. The parents of Shahwilayat were direct descendents of Imam Ali al-Naqi al-Hadi (AS) – the 10 th Imam. He was born in Wasit in present-day Iraq and migrated to what is now Amroha in Uttar Pradesh (I)

In 662 AH, to avoid the persecution and tyranny of ruler they decided to leave their ancestral lands for the good and migrated to Bhakkar in Multan (now in Pakistan).

Boy Sharfuddin received his primary education Dars-e-Quarn and Hadith at home and his father was his mentor and tutor. As grown-up he was trained in spiritual disciplines by Syed Jalauddin, Syed Bahuddin – the father-in-law of Syed Jalauddin and Moulana Nasehuddin Suharwardi s/o Qazi Hameeduddin Nagori. The names of Saint Arif Suharwardi and Syed Usman Lal Shahbaz Qalander aka Jhulewala are included in the list of his teachers.

He was assigned the area between River Ganges and Kumayun Hills as his preaching spiritual domain by his spiritual guides. He followed the simple ascetic life and his message was universal love and respect. He was admired and received warmly by the people of all the faiths. The fame of his piety and erudition spread in all the four corners around Amroha.

There is no authentic record how long Hazrat Sharfuddin stayed in Amroha and then left for Kumyun Hills for meditation and prayers. His trip to Hills was meant to acquire knowledge and practice Riyazat, Chillakashi and special prayers. It was a sort of specialized spiritual training in splendid isolation. For this reason alone he was also called as PEER PAHARI – The Saint of Hills. He had also performed Haj and stayed in Mecca for 7 years. No dated of departure or arrival for Haj are available.

He died on 21 Rajab 739 AH and was buried in Amroha.

Syed Mohammed Abdal Dooda Dhari, a close relative of Shahwilayat was one of his appointed subordinate but Syed Sharafuddin instructed to discontinue the practice of baiyat and the system of succession was discarded forever in his lineage. Dooda Dhari Saheb died in 798 AH and all the sacred belongings of Hazrat Sharfuddin were buried with him.

Additional Info

First Urdu poet of north India, Ismaeel Amrohvi and Meer Saadat Ali Saadat Amrohvi, the mentor of Mer Taqi Meer, the most distinguished Urdu poet were also the descendants of Syed Hussain Sharfuddin Shah Wilayat Naqvi. Local legend says that the animals that live in his mazar (shrine), especially scorpions, never harm humans.

Dargah Dadi Amma Sahiba

Dargah Of: Hazrata Begum Bi R.A

Dargah Dadi Amma Sahiba, Khamhariya, Pin: 495660, Chhattisgarh, India



Hazrata Begum Bi R.A Dadi Amma Sahiba was mother of Baba Sayed Insan Ali Shah R.A
Every her annual Urs is celebrated in which people from all the nearby localities participate

DARGAH E HUZUR TAJUSSHARIA

Dargah Of: Hadrat Allama Mufti Mohammed Akhtar Raza Khan Azhari Qadri R.A
Saudagran, Bhoor , Bareilly, Pin: 243003, Uttar Pradesh, India

Taajush Shari'ah, Hadrat Allama Mufti Mohammed Akhtar Raza Khan Azhari Qadri, was born on the 25th of Safar 1442, in the district of Saudagran in the city of Bareilly Shareef, India.

The name given to him during his Aqeeqah was Mohammed. He was also given the name Ismail Raza. However, the name by which he is famously known is Akhtar Raza.

When he reached the age of 4 years, 4 months, 4 days, his respected father, Hadrat Mawlana Ibrahim Raza (Alaihir Rahmah), who was a great Islamic Scholar of his age, arranged for his Bismillah Kwaani (Commencement of Islamic Studies).

His maternal grandfather, Ghousul Waqt, Mufti-e-Azam-e-Hind, Hadrat Mawlana Shah Mustapha Raza Khan Noori (Alaihir Rahmah), performed the traditional Bismillah Kwaani. Hadrat Allama Akhtar Raza Khan gained his basic Islamic education within his home and he completed the basic recitation and study of the Holy Qur'an under the guidance of his mother. He then studied further under the guidance of his father.

Having completed his basic studies at home, Hadrat Mawlana Ibrahim Raza Khan (Alaihir Rahmah) enrolled him in Darul Uloom Manzare Islam in Bareilly Shareef. When Hazrat reached the age of 20, he was blessed with Khilafah by Ghousul Waqt, Huzoor Mufti-e-Azam-e-Hind (Alaihir Rahmah). This distinguished function took place on the 15th of January 1962. He has also received Khilafah from Sayyidul Ulama, Mawlana Sayyid Aale Mustapha and Mawlana Burhanul Haq Razvi.

Even while he was still a student, Hadrat Mawlana Ibrahim Raza (Alaihir Rahmah), issued a statement in which he made his son, Hadrat Allama Akhtar Raza Khan Azhari, as his spiritual Successor.

In 1963, at the age 21, he was sent to Cairo in Egypt to study at the famous Al Azhar University. He studied Tafseer of the Holy Qur'an and Ahadith for 3 years at this Islamic University. It has been stated that even as a child, he was very intelligent, a person of great wisdom and he possessed an excellent memory. While studying at the Al Azhar University, teachers and students were surprised when he conversed with them in superior Arabic. When he spoke to them, they would often look stunned at his mastery over the Arabic language.

He also used to achieve first position during every examination. His studies continued at the Al Azhar University and he began achieving more success in the academic field as the days passed. He achieved the distinction of being one of the best foreign students to have studied at Al Azhar University.

Upon graduating from the Al Azhar University, Allama Akhtar Raza Khan was awarded the Jamia Azhar Award by Colonel Jamaal Abdul Nassir. He was also presented with a Certificate of Merit in the field of Ahadith. After graduating and receiving the Al Azhar Award, he returned home to continue his Islamic mission. He returned home when he was 24 years old and three years later. Taajush Shari'ah married the daughter of Hakimul Islam, Mawlana Hasnain Raza Khan on Tuesday, the 3rd of November 1968, in Bareilly Shareef. From this marriage were born 6 children, one son and five daughters.

It was reported that Ghousul Waqt, Huzoor Mufti-e-Azam-e-Hind (Alaihir Rahmah) had once commanded Muslims to become the Mureeds of Allama Akhtar Raza. Once, he also personally made a huge group of Muslims become the Mureeds of Taajush Shari'ah. When he was sent to various places under the direction of Huzoor Mufti-e-Azam-e-Hind (Alaihir Rahmah), vast numbers of Muslims became his Mureeds.

Taajush Shariah possesses thousands of Mureeds in many countries and cities such as Iraq, Pakistan, Medina Shareef, Mecca Shareef, India, Bangladesh, Sri Lanka, Mauritius, United Kingdom, Holland, London, South Africa, America, Riyadh, Iran, Turkey and in Malawi. They are also Muslims from all walks of life and among them, there are great Ulema, Mashaa'ikhs, great poets, prose writers, authors, doctors and research scholars.

He died following a long illness on 20 July 2018, aged 77. His last prayer was attended by around a million people.

Additional Info

He was the author of more than 50 books on Islamic theology and thought. He wrote extensively in Arabic, Urdu, Persian, Hindi and in English.

Dargah Haji Sakarwar Baba -Narhar Sharif

Dargah Of: Shaheed Hazrat Syed Ahmad Hajib Shakarbar -Zinda Pir

Dargah Haji Sakarwar Baba Narhar Sharif Dargah Road, Near Narhar, Chirawa, Jhunjhunu,
Narhar, Pin: 333035, Rajasthan, India



History

Hazrat Hajib Shakarbar was born in the year 1213 AC (590 Hijri). was born as the younger of the two sons of Hazrat Shams Tabrizi and Hazrat Shams Sabzwari in 1213 AC. His grand parents named him Alauddin Muhammad, but when his father returned from Tabriz to see his newborn baby, he changed the name from Alauddin Muhammad to Syed Ahmad because he had a dream to this effect in Tabriz. The new baby showed the signs of a born Hafiz and so came to be known as Zinda Pir from his very infancy.

When he was 14, he earned the title of Shakarbar (one who cause a rain of sugar or, one for whom sugar is rained), because he had caused such a downpour by praying to Allah in favour of a poor old woman near Sabzwari in 1227.

In 1235, when he was on pilgrimage to Makkah, by Providential Coincidence, he became the gatekeeper of the Grand Mosque there and came to be known as Hajib, as the gate keepers of the Grand Mosque used to be called Hajib-i-K'aba. Three years later when he returned home after relinquishing the post to the legally appointed person, he was received outside the city of Sabzwari with the shouts of Hajib. The new title, holy as it was, took precedence over his former title of Shakarbar and he came to be known as Hajib Shakarbar. This combination of his titles became so popular that his original birth names soon went into oblivion.

In early 1302 he arrived with his faithful soldiers in Narhar on a preaching mission, where a fighting was imposed on him by the then Raja of Narhar, which the Hajibi army won. Three nights later, however, the defeated Raja, who had fled to Sambar, staged a late night surprise

raid and martyred Hazrat Hajib Shakarbar who was offering his late night prayers. The Hajibi forces eventually won, killed the Raja and renamed the town as Narhar Sharif.

He joined his father in Multan, Pakistan, with his elder brother Hazrat Naseeruddin, and a large armed escort of Turkish, Iraqi and Kabul fighters in 1289 AC.

Additional Info

The Grand Dargah Complex was built by a passing Hindu tradesman, who was impressed by the downpour of sugary white granules on and around the great Saint's grave in the year 1445. He later converted to Islam, memorised the Quran and became the first ever Imam of the Dargah's new built mosque.

Dargah Hazrat Abdullah shah sahab

Dargah Of: Hazrat syed Abdullah shah sahab R.A

Sattar Bagh, Gazibanda, Ramnas Pura, Hyderabad, Pin: 500065, Telangana, India



History

Abul Hasanat Syed Abdullah Shah sahab Naqshbandi Quadiri popularly known as Hazrat Abdullah Shah Sahab, was one of the celebrated scholars of Islam and spiritual reformer. He is more particularly known as a Muhaddis (one who specializes in Hadith literature), honorifically as Muhaddis-e Daccan (the Muhaddis of Daccan) in the Islamic Circles of knowledge all over the world. A prolific writer of Islamic Sciences, he wrote extensively on Fiqh (Islamic Jurisprudence) and compiled his best-known work Zujajat al-Masabih in five-volumes. A unique and comprehensive collection of Hadiths(Ahadees) pertaining to the Hanafi School of Law, the book is considered a magnum opus in Hadith and Fiqh literature. An erudite Mufassir (Qur'anic exegete) and expounder of other Islamic religious texts, he was more importantly one of the most celebrated Sufis produced by India in the 20th century.

He is popularly considered to be one of the Saint scholars among the masses of South India, particularly, Hyderabad. The Hazrat syed Abdullah shah sahib R.A was born in Husaini 'Alam, Hyderabad, on 10th of Zi'l Hijjah, 1292(A.H) or 6th of February 1872 (A.D). His father was Mawlana Syed Muzaffar Husain Ibn Syed Yaqub of Naldrug. Since the migration of his ancestor, Hazrat Syed Ali, this family has been the recipient of land grant from Adil Shah I, the ruler of Bijapur. The daughter of Hazrat Gul Badshah was his mother.

In keeping with the traditions of the then society, this young hazrat syed Abdullah shah sahib didn't attend any formal school for his education and training. He received his elementary education and lessons in Persian from his father; Logic and philosophy from Mawlana Mansur Ali Khan; the Qur'anic sciences and other subjects from Shaykh al-Islam Hafiz Anwarulla Khan Faruqi R.A., the founder of Jamia Nizamia, jurisprudence from Maolana Habibur Rahman Saharanpuri, and the science of Hadith and literature from Maolana Hakim Abdur Rahman Saharanpuri.

At first Hazrat syed Abdullah Shah R.A became the disciple of Hazrat Miskin Shah R.A a famous Sufi of Hyderabad, A.P, India.

Later, on the death of the latter, he approached Hazrath Syed Muhammad Badshah Bukhari R.A, popularly known as Bukhari Shah Sahib, who was a renowned spiritual personality of that time. The latter practiced both the Qadiriya and the Naqshbandia Sufi Tariqahs or paths.

So long as his spiritual mentor was alive, whatever the climate would be, he would see him on daily basis walking about 4 miles to serve him in his mid-night special ritual prayers, the Tahajjud, assisting his spiritual master in performing the ablution and other prayer rituals. This practice went on for about 20 years until the death of Syed Badshah Bukhari R.A. During the life-time of his spiritual master, Hazrat Abdullah Shah did not like to have his own spiritual disciples Murids. The number of disciples Murids in his own life time, however, reached in hundreds and thousands. He consistently followed the Hanafi school of jurisprudence and the practices of his spiritual master by initiating his disciples both in the Qadiriya and Naqshbandia Orders.

Additional Info

When his contemporary Shaikh Hazrath Syed Muhammad Badshah Husaini died on 25th August, Hazrath Abdullah Shah predicted that he too would leave this mortal world in two days. His prediction came true. With his death on 18th of Rabi' al-Thani, 1384 A.H or 1964 A.D,

at the age of 92 years, the world lost a great spiritual leader and an eminent scholar. The funeral procession was the largest of its kind in the history of Hyderabad, attended by more than two hundred and fifty thousand people. He is buried in Naqshbandi Chaman, Misri Gunj, Hyderabad.

Dargah Hazrat Habib Ali Shah

Dargah Of: Shah Deccan Qutub Kokan Hazrat Khwaja Pir Hafiz Habib Ali Shah (RA)

5-4-695 old kattalmandi, Abids, Hyderabad, Pin: 500001, Telangana, India



Khwaja Habib Ali Shah was born in a Sufi family, whose lineage is traced back to Abu Bakr, the first Caliph of Islam, his ancestors were Sufi masters. From SHazrat Syedna Abu Bakr Siddiq ra, the forefathers of Hazrat Pir Khaja Habib Ali Shah obtained the spiritual education (Tassawuf/Tariqat) and bestowed with Caliphat from their fathers.

Pir Tariqat Sheikh Hazrat Sayyid Ali Razvi al Madani ra is the maternal grandfather (Nana) of Hazrat Pir Khaja Habib Ali Shah ra. He was a man of great piety and was a great wali (Sufi) saint. It is said that the birth of Khwaja Habib was foretold by the Sheikh himself, who remarked that "his" son would be born in the home of Nawaab Ahmad Yar Khan (Mohi ud dowlah). At this stage the mother of Hazrat Khwaja Habib Bibi Amatul Fatima was beyond child bearing age, but since the sheikh had spoken, they believed that Allah willed otherwise. As predicted by Hafiz Pir Dastagir 2 years later, a male-child was born as the fourth child of Nawaab Ahmad Yar Khan, as family tradition who was named Habib Yar Khan.

Hazrat Khaja Pir Habib Ali Shah was bestowed with bayat (became disciple) and caliphat (given Khalifat in Sasil: Chishti, Quadri, Soharwardy, Naqshbandi) by Shaikh ul Islam Hazrat Hafiz Sayed Khaja Mohammed Ali Shah Khairabadi Chishti, Quadri, Soharwardy, Naqshbandi ra, who was the Khalifa of Hazrath Khwaja Suleman Tawsawi ra of Punjab, India (Now in Pakistan)

At this tender age Khwaja Habib formally began the process of acquiring external as well as internal knowledge. By the age of six, Khwaja Habib would retire to the garden house, in a state of wudu, facing qiblah covering his face with a cloth would indulge in Muraqabah, in total privacy. By the age of nine, Khwaja Habib made it a consistent practice to be in a state of wudu. The obvious signs of wilayah that had manifest had an impact on his parents and other family members. After studying the Quran and the acquisition of the basic knowledge of Shariat Khwaja Habib was formally initiated into Tariqa by Al Marifah Hazrat Hafiz Mohammed Ali Shah (Hafiz Pir Dastagir) Khairabadi. Khwaja Habib took the bayath on the hands of his Pir at the age of sixteen years six months and eleven days on 30 Moharram ul Haram 1252 H.

Shah Deccan Qutub Konkan Hazrat Pir Khwaja Habib Ali Shah ra died at Bombay, India on Thursday, 6th Dhul Hijjah 1323H, Thursday 1st February 1906 C.E., in the Khanqah which was established by him, a learning centre in Dockyard Road, Majgown, Bombay, India. It was decided that his body be taken to Hyderabad for burial by his second son Sajjadah Nasheen Hazrat Pir Hafiz Ali Shah (RA). He was buried at the spot he identified, in Kattalmandi then Ahmed Bagh, Hyderabad, India.

Additional Info

He had predicted his burial day with the following verses and even identified the place of burial before departing for Bombay (Mumbai) of the last safar (Travel)

Dargah Hazrat Ishaq Madani Waale Baba

Dargah Of: Hazrat Syed Ali Ishaq Madani Aulia (R.A)

Soldierpet, Kota-veedi, Port Area, Visakhapatnam, Andhra Pradesh , Visakhapatnam, Pin: 530001, Andhra Pradesh, India

Hazrat ishaq Madina (R.A) came from Madina (Saudi) and was the first great Muslim saint in the coastal area of Andhra Pradesh. The Dargah Shareef is at the beautiful location at the top of a Hill, which is adjacent to the sea Harbor and there are flight of wide steps leading up to the

A stone found in this Dargah Shareef is recorded by Epigraphy Department of Govt of India, indicates that the burial took place in the year 1257 AD, from which it is evident that the Dargah shareef existed even before 1257. The Dargah of Hazrat Ishaq Madina (R.A) is the oldest building in Visakhapatnam built before 1257, which houses the Mazaar e Mubarak (mausoleum) of Hazrat Ishaq Madina, a respected Awliya'Allah (friend of Allah)

Prior to Ishaq Madani (R.A) settlement in Visakhapatnam, high-altitude sea waves always drowned the coastal belt of Visakhapatnam, however the Awliya'Allah (friend of Allah) still choose this place for his settlement, which was right adjacent to the Sea Harbor.

Almightly Allah has blessed him with so much mystic power that, Ishaq Madani (R.A) hit at a place with his sceptre (stick) and ordered the sea, NOT to cross that Marking. This Marking place is still recognized and respected by the people of Visakhapatnam. The marking is on the flight of steps which leads to the Dargah Shareef.

After he got settled in Visakhapatnam, the entire coastal belt became a lively environment and people lived without any danger of high altitude sea waves, however sea level of Visakhapatnam is still 45 M above the actual ground level but the Sea does not enter the Visakhapatnam city due to the blessing of Hazrat Ishaq Madani (R.A)

It is speculated that, the town Visakhapatnam was originally known by the name of this Saint as Ishaq-pattan, which over time got changed to Vizagapatam or Visakhapatnam.

Ishaq Madani (R.A) liked to live with the poor people and especially fishermen loved and praised him. The tradition was, whenever the ship enters or leaves the harbor, then the sailors of all faiths would pay respect to the Dargah Shareef, by lowering and hoisting the flag 3 times, as his blessing bestowed the safe passage.

King Aurangzeb who ruled in the late 17th century, used to send Salam to every Dargah (Mazaar) he visited. Aurangzeb sent his Salam (Salutations) to this Dargah Shareef but got back the reply late from this Dargah. Hearing back the reply to his Salam, he renovated (rebuild) the Dargah Shareef.

There is also a very old Masjid, besides the Dargah Sharif. It is believed that Aurangzeb army renovated (rebuilt) the masjid and named it as Alamgir Mosque in honour of they ruler. There is also historical evidence that a Muslim ruler granted two villages, namely Yerrada and Devada as Inam (gift) to the caretakers of this Dargah Shareef.

Additional Info

Every year Urs ceremony is celebrated in this Dargah Shareef, where lakhs of people come and take the blessings of Awliya'Allah (Friend of Allah) Hazrat Ishaq Madani (R.A). The Dargah of Hazrat Ishaq Madani (R.A) is a symbol of peace love and harmony among Hindus, Muslims and Christians.

Dargah Hazrat Jalaluddin Ganje Rawan

Dargah Of: Hazrat Syed Shah Jalal Ud Dn Ganj Rawan Ganj Baksh r.a

Sulibhanjan, Khuldabad, Pin: 431101, Maharashtra, India



History

Ganj Rawan Ganj Baksh belonged to the Suhrawardiyya order of Sufi saints, which was founded by Shahab ud din at Baghdad in Hijri 602. He was the earliest of Sufi saint of the Deccan.

Saiad Shah Jalalu-d din or Ganj Rawan Ganj Baksh (which means "moving treasure"), was born at Khirkan near Bukhara, and established the earliest Islamic mission in the Dakhan about Hijri 700, (1300 C.E approx) or a little before the invasion of Alaud din Khalji. He settled down at Unasnagar, between Daulatabad and Roza. Ganj Rawan's tomb at Roza has two trees growing near it, one of which is reputed to have grown from a staff given him by his preceptor, and the other from a branch of the first. Both are said to possess miraculous properties. His dargah has the horse-shoe shaped dome of the Pathans, with piers on the faces supporting pointed arches. It stands on the band of Pari-ka-talav, also known as Ganj Ravan Talav (lake).

Like pilgrims to the Dargah of Zar Zari Zar Baksh, women pray here to conceive a child and, as a symbol of their prayer, attach colored bits of fabric and bangles above the door lintel or on the limbs of the great tree. Praying at this dargah and washing in the waters of the Fairies' Tank (Pari Talaab) women are said to be cured of infertility and other ailments.

Additional Info

Also in this courtyard is the tomb of a hijra (hermaphrodite or transgendered man) who is said to have mocked the saint's ability to help people conceive. According to the story told by the caretaker of the shrine, the hijra became pregnant by the power of the saint, but died in childbirth. Stones mark the grave of both the hijra and child.

Dargah Hazrat Khaja Mahbooballah

Dargah Of: Hazrat Syedna Khaja Mahboob Allah

Dargah Hazrat Khaja Mahbooballah Qazipura, Masjid Yahya pasha, Shanker Gunj, Qazipura, Shalibanda, Hyderabad, Pin: 500065, Telangana, India



Hazrat Syedna Khaja Mahboob Allah is a famous sufi saint of South India. His full name is Syed Mohammed Siddiq and he was born on 29 Shaban 1263 Hijri ie May 1845 at Hyderabad. Mahbooballah's followers number in the thousands and are spread across the world. His year of birth is "Cheerage- Hind"(Lamp of India) derived from the calculation of numerical values of Abjad Letters. When his year of demise was calculated using same Abjad letters, it resulted in "Cheerage Madina"(Lamp of Madina).

He was the eldest son of Hazrath Syed Mohammed Parwarish Ali Hussaini, aka Badshah Hussaini Rh. He belonged to Hussaini Syed lineage, which in a sense meant that he possessed the venturesome spirit of the Hussaini Perfectionism. His mother was Syeda Ewaz Begum who was the granddaughter of Qutbul Hind Hazrath Mir Shujauddin Rh. who was an eminent sufi Shaikh, a great scholar and author of many books.

Khaja Mahbooballah was accorded with twenty five titles through spiritual revelation (Kashf). Some are listed here...Tajul Aulia, Shifa ullah, Rahmatullah, Hibatullah, Barakatullah, Abdul qadir sani. It is recorded in his biography (By Chand Pasha Qibla) that Khaja Mahbooballah was very much worried when he was accorded the title of Abdul qadir sani by the Holy Prophet SAWS, As he was thinking how could he enter in the service of Ghouse Azam Abdul Qadir Jeelani R.A. as Ghose Azam might be furious at his equivalent title. This thought has taken all his peace and he was enveloped in extreme fear. Suddenly he saw Ghose Azam R.A. telling him: "Khaja miyan! Do not panic, only that is a true disciple who annihilates in his Murshid. (Fanafi-Shaikh).

Khaja Mahbooballah was a born Wali (a beloved of Allah SWT.) There were a lot of incidences recorded in his biography by different personalities that signifies that he was not an ordinary child. His reverend mother saw in dream the daughter of Holy Prophet SAWS Bibi Fatima Zehra (the Resplendent one) is swaying the little boy in cradle and she said to his mother pointing to the baby : "This is our child, serve him with care".

He was a Hafiz and Qari of Holy Quran. He was a learned in Arabic, Persian, Literature, Philosophy. He was an expert in Jurisprudence, Interpretaton of Holy Quran and Prophetic Traditions. He was well acquainted with the science of mysticism(Tasawuuf). He was also interested in medicine and he wrote a book on some herbal remedies. He was an able calligrapher and an expert in Nusq and Nastalleq(Persian and round spherical writings). He was a poet and Khulq was his pen name.

Additional Info

Hazrath mahbooballahs urs is celebrated on 18th, 19th, 20th day of zeeqadah in Qazi pura, Hyd.

Dargah Hazrat Maqdoom Alauddin Ansari R.A (Aland shareef)

Dargah Of: Hajrat Khwaja Ladle Mashaikh Alauddin Ansari R.A

Dargah Hazrat Maqdoom Alauddin Ansari SH10 Aland, Aland, Pin: 585302, Karnataka, India



History

was born on 30th Rabbi-us-sani 720 A.H. (1320 C.E.) at a place called Kilo-khadi near old Delhi in India. His father and mother are Hazrat Peer Mubarak Fakhruddin Ansari (May Allah be kindful to him) and Hazrat Bibi Rani Khurd respectively. He is the eldest of the family. He is a direct descendant of Hazrat Abu Ayyub Ansari (May Allah be pleased with him), a close companion and host of the Holy Prophet Muhammad (Allah's peace be upon him) and Hazrat

Khwaja Abdullah Ansari (May Allah be kindful to him), a Persian Sufi poet and Saint. When the news of his birth reached his grandfather Hazrat Tajuddin Ansari (May Allah be kindful to him), he immediately rushed home, looking at the new-born child, he named him "Allauddin". It is very interesting to note here that the Holy Prophet Muhammad (Allah's peace be upon him) was also named by his grandfather Hazrat Abdul-Mutallib.

He received his early education at home by his father, a great scholar of that time. In his early childhood, then Sultan of Delhi Muhammad Bin Tughlaq decided to shift his capital city from Delhi to Daulatabad (Devagiri) and ordered his subject to migrate to Daulatabad in 728 A.H.(1328 C.E.). His family along with other saintly families migrated to new capital city Daulatabad; reached there on 17th Moharram 729 A.H.(1328 C.E.) He was admitted to Hazrat Bajun's Maktab (School) to learn various disciplines of knowledge such as Islamic and Qur'aanic sciences, philosophy, Islamic jurisprudence, logic and other subjects. He memorized the whole Noble Qur'an i.e., became a Hafiz-e-Qur'aan at the age of 7 or 8. There he learnt Dakkani language (An early form of today's Urdu language) as well. Hazrat Khwaja Banda Nawaz (May Allah be kindful to him) was his school-mate.

Reason for Getting the Title "Ladle Mashaikh"- His maternal grandfather Hazrat Kabirullah Husaini (May Allah be kindful to him) usually used to accompany him whenever former visited any Sufi's Court during latter's childhood, on one such occasion he went to Hazrat Hasanuddin Naqshabandi (May Allah be kindful to him)'s court where Hazrat Quazi Aleemuddin (May Allah be kindful to him) was present, he took the child from his grandfather and started pampering him; on seeing this Hazrat Hasanuddin Naqshabandi (May Allah be kindful to him) smiled and said, "O Allauddin! You are beloved of saints". Then onwards everybody started calling him "Ladle Mashaikh"(Beloved of the Saints).

"Prophecy of his Sainthood" -During his childhood his paternal grandfather Hazrat Tajuddin Ansari along with his son Hazrat Fakhruddin Ansari (May Allah be kindful to him) and grandsons went to Hazrat Burhanuddin Gharib (May Allah be kindful to him) and requested him for making supplications (Dua) for his grandsons' well-being. He pointed his right index finger at Ladle Mashaikh and said to his father, "O Fakhruddin! Your son (Ladle Mashaikh) would become a great Qutb (a Saint of higher rank) of his time", this prophecy, in actual dua of Hazrat Burhanuddin Gharib (May Allah be kindful to him) came true. His family returned to Delhi on 4th Rajjab 736 A.H. (1336 C.E.). He was educated in various disciplines from a number of noted Scholars of that time, such as Hazrat Maulana Quadr, Hazrat Maulana Sharafuddin

Qathaili, Quazi Abdul muqtdir (May Allah be kindful to them) and so on. After completing formal education (Ilm-e-Zahiri), he started searching for a perfect spiritual teacher-n-guide (Peer-o-Murshid) for getting spiritual knowledge (Ilm-e-Batini). His search ended at the court of Hazrat Peer Naseeruddin Chirag-e-Delhi (May Allah be kindful to him), he took Baith (an Oath of spiritual allegiance) from him and hence became his Disciple (Mureed), later a Khalifa (A spiritual successor). Hazrat Khwaja Banda Nawaz (May Allah be kindful to him) is also his Khalifa. Both, therefore, are spiritual brothers (Peer-Bhai) and maternal cousins too.

Migration to Deccan: After the demise of his Peer-o-Murshid, according to his order he migrated to Deccan region for guidance of misled Human-beings, propagation of humanity, universal brotherhood, peace, justice, tolerance, love and integration, eradication of ignorance and superstitious beliefs. He started his journey towards Deccan on 15th Shaban 761 A.H. (1360 C.E.) After reaching Ajmer, he visited the tomb of Hazrat Khwaja Gharib Nawaz (May Allah be kindful to him) where he shed tears in the memory of the noble Sufi saint. He stayed there for some days, and then moved towards Daulatabad via Chanderi, Baroda, Khambayat and Malwa.

He was welcomed warmly at Daulatabad. There he stayed for a few days, paid visit to the tombs of various Saints, met a number of Saints and in turn he was visited by a number Saints in particular, and public in general. He headed towards Gulbarga via Qandhar, Ausa and Osmanabad. Near Gulbarga, he was given a warm royal reception by mother of Muhammad Shah Bahmani, Malika Makhdum-jahan along with Scholars, Prime Minister Saifuddin Ghori, courtiers and military in general. He spent few days there, he met a popular Sufi of city Hazrat Shaikh Ruknuddin Tola (May Allah be kindful to him). During his stay he tried to meet a great Sufi-Saint Hazrat Sirajuddin Junaidi (May Allah be kindful to him), but succeeded in his 3rd attempt. Before leaving his court he asked him as where to stay permanently, then he said, "Go towards west there is a place called Aland, stay there and propagate the preaching of the Holy Prophet Muhammad (Allah's peace be upon him) and Sil'sila-e-Chistiya (spiritual order/chain of Chistiya School of Sufism) come on (first) Wednesday (after this lunar month) along with all materials of last ritual (for me)".

He left for Aland on certain Friday in 761 A.H.(1360 C.E.), On the way, reaching Sultanpur, he paid visit to his teacher Hazrat Maulana Quadr (May Allah be kindful to him) 's tomb, shed tears in his memory. He was given a grand farewell by the Bahmani kingdom. From Gulbarga (then Hasanabad) to Sultanpur, along with the Bahmani king Muhammad Shah Bahmani, Malik Saifuddin Ghori, the Preacher of Jamia-Masjid of Sultanpur Hazrat Quazi Abdul Wahid

Shah Farooqui, the Preacher-n-Leader of Jamia-Masjid of Gulbarga Hazrat Mulla Akramullah Noori Shah Siddiqui (May Allah be kindful to them) and others walked for him. He halted at Farooqui's house for a night. Offering Morning prayer at Jamia-Masjid, he resumed his journey to Aland. He reached Aland via Chincholi, Dhannur, Tallur, Kodal-Hangarga. While reaching Kodal-Hangarga village, he got down from his camel and got into a Palanquin.

It is very interesting to note that when the Prophet Muhammad (Allah's peace be upon him) migrated from Makka (Mecca) to Madina, he used camel to travel, so Hazrat Ladle Mashaikh Ansari (May Allah be kindful to him) had followed the practice (Sunnah) of the Prophet Muhammad (Allah's peace be upon him). On out-skirts of Aland town, he met a Sufi-saint Hazrat Umar Chisti (May Allah be kindful to him) and they discussed about spirituality for a long time. He entered the town, stayed for three days at Gadhi (at that time Gadhi, the complex where ministers, officials and military used to live in, was surrounded by houses of general public). during his stay there, people irrespective of religion and caste continued paying visit to him and were blessed. Then he moved to a mile-away hillock towards west, where Hazrat Ahmad Mohayuddin Mardana Ghaib (May Allah be kindful to him)'s tomb was located.

Demise of Hazrat Sirajuddin Junaidi (May Allah be kindful to him): Hazrat Ladle Mashaikh (May Allah be kindful to him) left for Gulbarga on his camel, along with materials of last ritual of Hazrat Sirajuddin Junaidi (May Allah be kindful to him) as per his advise. He reached his Hujra (prayer-hall) at "Shaikh-Roza" in Gulbarga, where his grandson Hazrat Abul-Fazl Junaidi (May Allah be kindful to him) and other servants were present. Hazrat Ladle Mashaikh (May Allah be kindful to him) told Hazrat Abul-Fazl (May Allah be kindful to him) that he had brought this last ritual's items as per the will of his grandfather (for him), he had left this mundane-world and asked to open the door of Hujra.

To their surprise, when they entered in, they saw that he had passed away. Abul-Fazl, Mulla Akramullah Noori Shah Siddiqui, Abdul Wajid Shah Farooqui (May Allah be kindful to them) and other gave a bath (Ghusl) to his mortal remains. Hazrat Ladle Mashaikh and Mulla Akramullah Noori Shah Siddiqui (May Allah be kindful to them) took part in rapping cloth (Kafan) to his holy body. Hazrat Ladle Mashaikh (May Allah be kindful to him) led the funeral-prayer (Namaz-e-Janaza), he was buried in his Hujra. The Bahmani king, Mahmood Shah Bahmani and his all courtiers took part in the funeral-procession. Later Feroz Shah Bahmani constructed a dome on his Tomb.

After Completion of all funeral rituals of Hazrat Sirajuddin Junaidi (May Allah be kindful to him), Hazrat Ladle Mashaikh (May Allah be kindful to him) lived in the palace of his Spiritual Successor and Prime Minister of Bahmani king Saifuddin Ghorī at the invitation of king Mahmood Shah Bahmani for about ten days. Here a number of Saints, courtiers and people continued visiting him and were blessed spiritually. During these days, he along with Hazrat Shaikh Adam (S/o Yousuf) (May Allah be kindful to him) and his other servants, used to pay a visit to all Saints of Gulbarga city barefootedly. Meanwhile he met a Mystic-Saint Hazrat Shaikh Bahauddin Langot-Band Maj'zub (May Allah be kindful to him). After some days he moved to Sultanpur, paid a visit to his teacher Maulana Quadr's tomb; shed tears in his memory and said, "Today also I respect my teacher as I used to respect him in his life-time. It would be the duty of my followers to respect him more than me". He finally came to Aland. He lived for long 22 years at Aland, he finally left this mundane-world at the age of 63 like Muhammad, First Calipha Hazrat Abu-Bakr Siddique (May Allah be pleased to him), Second Calipha Hazrat Umar Farooque (May Allah be pleased to him), Hazrat Imam-e-Azam Abu Haneefa (May Allah be kindful to him) and other Islamic Personalities.

On 27th Rajjab 783 A.H. (1381 C.E.), after night-prayer he entered his domed-court, the door closed automatically. Next day people came to know about his departure from this mundane world. He remained unmarried throughout his life like his spiritual guide. He has three (younger) brothers namely Hazrat Munwar Ansari, Hazrat Nizamuddin Ansari and Hazrat Anwar Ansari (May Allah be kindful to them). He appointed his brothers' son Hazrat Khambar Ansari, Hazrat Sohrab Ansari and Hazrat Mubarak Ansari (May Allah be kindful to them) respectively, as his Successors. He had adopted a son Called Hazrat Shaikh Saleh Badru (May Allah be kindful to him). These fours' tombs are located in the Dargah complex, very near to his mausoleum. Their Children have been looking after the affairs of his Dargah.

Additional Info

His three Urs are held in a year. 1) On 9th and 10th Rabbi-us-Sani-This Urs is celebrated in commemoration of arrival of Hazrat Banda Nawaz to visit his tomb, during former's migration to Gulbarga from Delhi. This Urs is very popular and big one, thousands of devotees irrespective of religion and caste participate in it. The first Russian traveler to India AFANASY NIKITIN had written in his diary about this Urs, "There is a place-the tomb of Sheik Ala-uddin (i.e.Ladle Mashaikh) at Alland, where a fair is held once a year, and whither people from all over the Indian country come to trade for ten days. It is twelve kos (one kos is equivalent to 3 miles) from Bidar. Horses are brought thither for sale, as many as 20,000 head, and all kinds of

other goods, too. It is the best fair in the land of Hindustan; all wares are sold or bought there in memory of Sheik Ala-uddin". 2) On 30th Rabbi-us-Sani or 1st Jamadil-Awwal-This Urs is celebrated on the occasion of his birth. It is also called as 'Bade-Chiragan'locally. 3) On 27th Rajjab-This Urs is held on the occasion of his departure from this world. The Sandalwood-extract, extracted from natural and fresh sandalwoods, is applied to tomb (Sandal-Mali) and doors of Mausoleum are kept closed for three days from the day of its application.

Dargah Hazrat Maulana Syed Shah Azizuddin Hussain Munemi

Dargah Of: Hazrat Maulana Syed Shah Azizuddin Hussain Munemi

Khanquah Munemia Qamaria, Sadikpur, Mitan Ghat, Patna, Pin: 800008, Bihar, India



He was the second son of Hazrat Syed Shah Mubarak Hussain Munemi. He was born at Meetanghat, Patna City in 1266 Hijri. He completed his education and training under the supervision of his elder brother.

When he was 21, the incident of sudden and tragic death of his elder brother took place and he was appointed as the 7th successor (Sajjada Nashin) of Khanqah Munemia.

His tenure is very important in the history of the Khanqah Munemia. Talking about him, famous writer and historian Syed Badrul Hassan writes in "Yaadgar-e-Rozgar":

"The seat and Khanqah of Hazrat Munim Pak is situated at Meetanghat. There is a large and ancient mosque which seems to date back to the imperial era. There is Hazrat's grave (mazar) near the premises of the mosque. He was a great saint of the Abul Olaiya order. He is a man of miracles. The writer has not seen the ancient elders but used to hear much of praises of Shah Abul Barkat Saheb and Shah Quamruddin Saheb. These were the saints from this family. The writer saw Azizuddin Saheb at this seat. He was truly a noble man (Jawan-e-Saaleh) and I saw the dignity of asceticism (Faqeeri) in him. He was a simple, good mannered, kind-hearted, friendly and exhilarative. Earlier this Khanqah had ordinary status. Hazrat Shah Azizuddin Saheb shaped it to the present status. (addendum, Yadgar-e-Rozgar, page 8-9)

He became a disciple (murid) of Hazrat Syed Shah Muhammad Sajjad Danapuri and obtained Ijazah and Khilafah from him. Though he was his murid and much younger than him, Hazrat Shah Muhammad Sajjad had unprecedented respect for him. During urs ceremony if someone came for kissing the feet (Qadambosi) of Hazrat Shah Muhammad Sajjad Danapuri, he asked him to kiss the feet of Shah Azizuddin Hussain Munemi instead of him. He also had the privilege of visiting the holy Makka and Madina and performed Hajj along with his preceptor (Pir-o-Murshid), Hazrat Shah Muhammad Sajjad Danapuri. During his tenure, he got constructed a magnificent building of the Khanqah Munemia in place of the old one. He also got the Jama Masjid of Hazrat Mulla Meetan and the tomb of Hazrat Makhdoom Munim Pak renovated. A large number of his disciples (murids) are spread all over Bihar.

Additional Info

He left for heavenly abode right at the time of Iftar (breaking the fast) on the 3rd. of Ramadhan 1340 Hijri. He left after him only two daughters whom he himself got married to the sons of the preceptor (pirzadas) of Khanqah Maulanagar (Surajgadha). His grave is situated near the graves of his grandfather and elder brother in the premises of Khanqah Munemia, Patna.

Dargah Hazrat Maulana Syed Shah Muhammad Manzoor Munemi

Dargah Of: Hazrat Maulana Syed Shah Muhammad Manzoor Munemi

Khanquah Munemia Qamaria, Sadikpur, Mitan Ghat, Patna, Pin: 800008, Bihar, India



History

He was born at Khanwah-e-Munemia, Ramsagar in Gaya. His father's grandfather (maternal) and renowned Sufi, Hazrat Syed Shah Ata Hussain Fani Munemi put his pious tongue into his mouth and offered lots of blessings. Seeing his smiling face, he used to call him Masroor (happy) in place of Manzoor. He completed his education and training under the supervision of

his father, Hazrat Syed Shah Muhammad Noor. He was the first person in his family to be admitted to the modern system of education after having received complete Islamic education in accordance with the contemporary curriculum. He passed matriculation with first division from Calcutta University in 1948. While his higher education was in progress he got a job as Kanungo with the Land Acquisition Department of the government of Bihar. In 1398, when he became the Sajjada Nashin of Khanqah Munemia, Meetanghat, he resigned from the government job.

He had the privilege of being a murid of his father in the Chishtiya Munemia order and also received Ijazah and Khilafah of all his orders. His father-in-law cum uncle, Hazrat Syed Shah Taqiuddin Hussain Munemi had also granted him Ijazah and Khilafah of all his orders. He was married to Bibi Zohra, the daughter of Hazrat Syed Shah Taqiuddin Munemi, who gave birth to three sons and seven daughters. On the 11th of Rajab 1371 Hijri, on the occasion of the 186th urs of Hazrat Makhdoom Munim Pak, his father-in-law cum uncle, Hazrat Syed Shah Taqiuddin Hussain, appointed him his successor (Sajjada Nashin) and all the Sufi saints and Sajjada Nashins of various Khanqah from far and near places adorned him with turban (dastaar) and expressed their consent.

He devoted his 28 years of tenure of Sajjada Nashini to reverence and service of the people. He spent the last 40 years of his life having relinquished the consumption of non vegetarian food (meat, fish, egg, etc.) and not only regularized but also limited his daily meal. He never took more than one or two rotis that too not in presence of anyone. Because of extensive Ibadah and Riyazah (worship and observances), his personality became memoir of great Sufi saints. People from far away places used to come to him to find peace in his company and seek his blessings (dua) and he also used to sit along with them till late at night listening to their grievances and consoling them. Not a single day passed without someone praising him and expressing his thanks after having got his wishes fulfilled by the grace of his blessing (dua). People observed manifestation of a number of superhuman acts from him whose witnesses are still alive.

Additional Info

He departed his life on 5 Rajab 14 Hijri at the age of 105 years. As desired by him, his grave is situated towards the feet of Aalahazrat Syed Shah Quamruddin Hussain Munemi. His urs is organized every year at Khanqah Munemia on the 6th of Rajab together with that of Hazrat Khwaja Gharib Nawaz.

Dargah Hazrat Maulana Syed Shah Muniruddin Hussain Munemi

Dargah Of: Hazrat Maulana Syed Shah Muniruddin Hussain Munemi

Khanquah Munemia Qamaria, Sadikpur, Mitan Ghat, Patna, Pin: 800008, Bihar, India



History

He was born in 1263 Hijri at his paternal house in Shah Toli, Danapur. He was the eldest son of his father, Hazrat Syed Shah Mubarak Hussain Munemi. At a young age he had become the protector (Hafiz) of the holy Quran. When he was only 10 his father passed away. This great tragedy compelled him to take tall responsibilities on his shoulders. He was appointed the successor of the Khanqah Munemia Quamaria on the day of his father's Fatiha-e-Chaharum. In addition to this important responsibility he also had to take care of his three younger brothers who were 7, 5 and 2 years old respectively.

He began the journey of his spiritual education under the patronage of Hazrat Shah Muhammad Quasim Danapuri (the eldest caliph of Aalahazrat Syed Shah Quamruddin Hussain Munemi). He became his murid. Hazrat Shah Quasim Danapuri reverently paid special attention to him as he was his preceptor's son which resulted in his very fast spiritual advancement. Hazrat Shah Quasim Danapuri granted him Ijazah and Khilafah and always felt proud of him.

He was married to the youngest daughter of renowned Sufi saint and author Hazrat Syed Ata Hussain Fani Munemi Gayawi. Just one year after his marriage he passed away accidentally at Mohiuddin Nagar in Samastipur district where there were his grandfather, father and many of his disciples on whose invitation he had gone there. This sad incident took place on the 12th of Zilhijjah 1287 Hijri and he was put to grave next to his grandfather's shrine towards its east on the 13th of Zilhijjah.

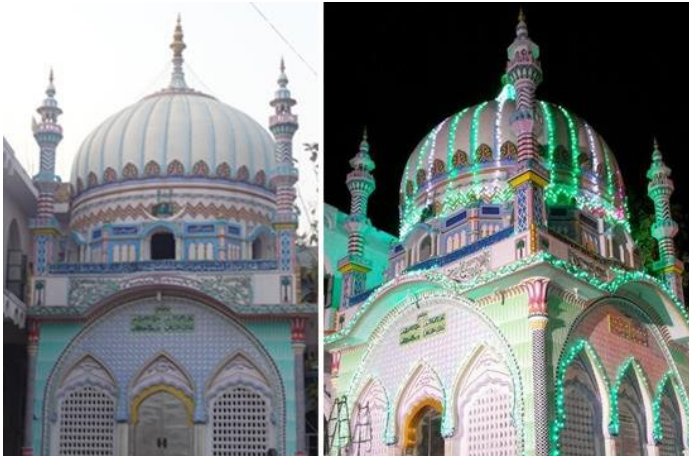
Additional Info

He spent 14 years of his short span of life of 24 years as Sajjada Nashin and all the young and the old were not only pleased with him but also impressed extraordinarily by his conduct. He is regarded as one of the Sufi saints of the very high standard.

Dargah Hazrat Maulana Syed Shah Raziuddin Hussain Munemi

Dargah Of: Hazrat Maulana Syed Shah Raziuddin Hussain Munemi

Khanquah Munemia Qamaria, Sadikpur, Mitani Ghat, Patna, Pin: 800008, Bihar, India



History

He was the youngest son of Hazrat Syed Shah Mubarak Hussain Munemi. He was born in 1271 Hijri at Meetanghat, Patna City. He received his education and training under the supervision of his second elder brother Hazrat Syed Shah Azizuddin Hussain Munemi. He became the successor (Sajjada Nashin) of Khanqah-e-Munemia after the death of his elder brother Hazrat Syed Shah Azizuddin Hussain Munemi. He was a very soft-spoken and kind-hearted man of the Sufi convention. Most often he observed fast and did his work himself. He was married to the daughter of Hazrat Syed Shah Ali Hussain Munemi Danapuri resident of Shah Toli, Danapur. He had two daughters and one son, Hazrat Syed Shah Taqiuddin Hussain Munemi, from this wife. After the death of his first wife, her second wife brought forth a son, Syed Shah Azimuddin, and a daughter, Bibi Zaibun Nisa. In 1347 Hijri (AD 1928) he had the attack of stroke. When he recovered a little from the illness and felt better, he got his son Hazrat Syed Shah Taqiuddin Hussain Munemi seated in his own place as the Sajjada Nashin.

Additional Info

He had a second attack of stroke in 1348 Hijri and he departed his life on the 17th Jamadi-ul-Ukhra 1349 Hijri. Two days before his death he had not only informed about the time of his death but also got his grave dug in his presence. His sacred grave is next to the eastern wall of the tomb of Hazrat Makhdoom Munim Pak.

Dargah Hazrat Maulana Syed Shah Salimuddin Ahmad Munemi

Dargah Of: Hazrat Maulana Syed Shah Salimuddin Ahmad Munemi

Khanquah Munemia Qamaria, Sadikpur, Mitan Ghat, Patna, Pin: 800008, Bihar, India



History

He was the younger son of Hazrat Syed Shah Manzoor Munemi. He received his education and training from many scholars (Ulemas) under the supervision of his father. Then he also acquired modern school education. He was the disciple (murid) of his father and had received Ijazah and Khilafah from him.

When his father was leaving for the holy Hajj in AD 1965, he handed over all the responsibility of the Khanqah to him. Right from that time he continued the Imamah (leadership) of the Jama Masjid and service of the Khanqah till he breathed his last.

Owing to his poor health and weakness, his father appointed him, in front of all, the 11th Sajjada Nashin of Khanqah Munemia Quamaria on the 11th Rajab 1398 Hijri. All the Sufi saints and Sajjada Nashins of other Khanqahs who were present there adorned him with turban and expressed their consent.

He was born on the first night of the month (Chaand Raat). So he was called as Chaand and gradually his face seemed to be glowing like moon. So whoever saw him was greatly impressed by the glow, radiance and glory of his face. He devoted his life to the service of mankind from 1965 to his death. Hundreds of people from all the religions and faith came to him for his blessing (dua) and returned satisfied. His behaviour was very polite and pleasing. Half of the sufferings of the afflicted used to be relieved just by talking to him. He made successful attempts to get some plots of land belonging to the Khanqah extended to its west and north freed from the custody of encroachers. Some disputes were taken to the court and all the

decisions were in favour of the Khanqah. It was his tenure when some plots of land were freed after over 50 years of illegal custody and kahanqah got back its embezzled property. During his tenure important construction work took place in khanqah and the Dargah Sharif was also beautified.

He led the prayers (namaz) of 5 times everyday and that of Friday (Juma) and also delivered Khutba (Sermon) on Fridays continuously for forty years. Whatever was uttered by him used to prove true in near or late future. He gave clear clues about his death but people could not understand. Finally when he passed away, the secret of his high spiritual level and his being a Sufi of high standard was revealed. During his tenure, a monthly magazine, "Al-Mun'im" continued to be published by the Khanqah for four years.

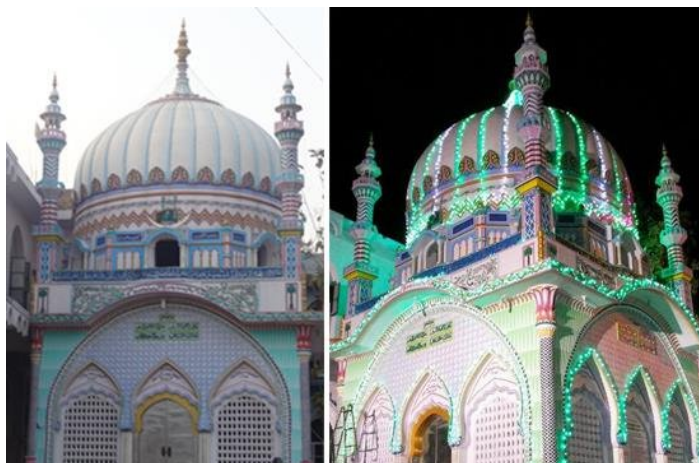
Additional Info

He passed away at the age of 63 years on 27th Rabi-ul-Awwal 1499 Hijri. On the 1st. of Rabi-al-Sani 1419 Hijri, on the occasion of his Fatiha-e-Chaharum, his eldest son, murid and caliph (khalifah), Hazrat Syed Shah Shamimuddin Ahmad Munemi was appointed as the 12th Sajjada Nashin of Khanqah-e-Munemia.

Dargah Hazrat Maulana Syed Shah Tajammul Hussain Munemi Raipuri

Dargah Of: Hazrat Maulana Syed Shah Tajammul Hussain Munemi Raipuri

Khanquah Munemia Qamaria Sadikpur, Mitan Ghat, Raipura, Pin: 800008, Bihar, India



History

He was born in 1235 Hijri at Raipura in Fatuha. He received his education and training from Hazrat Syed Shah Muhammad Ahsan and grand father, Hazrat Syed Shah Ghulam Hassan Munemi. After education he got the privilege of being a disciple (murid) of his grand father. Thereafter his grand father entrusted him to the accompaniment of Aalahazrat Syed Shah

Quamruddin Hussain Munemi. Aalahazrat took special interest in his training and he got duly benefitted from him. After the death of Aalahazrat he devoted himself to the service of his son Hazrat Syed Shah Mubarak Hussain Munemi and obtained Ijazah and Khilafah from him. He had no issues and generally resided in the north Bihar. That is why he handed over the successorship of Hazrat Makhdoom Munim Pak and all the concerned authorities to his preceptor in 1271 Hijri.

Additional Info

He departed in Jamadi-ul-Ukhra 1273 Hijri.

Dargah Hazrat Maulana Syed Shah Taqiuddin Hussain Munemi

Dargah Of: Hazrat Maulana Syed Shah Taqiuddin Hussain Munemi

Khanquah Munemia Qamaria, Sadikpur, Mitan Ghat, Patna, Pin: 800008, Bihar, India



History

He was the eldest son of Hazrat Syed Shah Raziuddin Munemi. He was born in 1295 Hijri at Meetanghat, Patna City. He completed his education and training in the supervision of his uncle and great Sufi, Hazrat Syed Shah Azizuddin Hussain Munemi. He worked as a junior court officer (Peshkar) for sometime at Siwan court. When his father had a stroke in AD 1930, he deserted his job, as asked by his father, and took over the charge as 9th Sajjada Nashin of Khanqah-e-Munemia.

He had got the privilege of being a disciple (murid) of his uncle Hazrat Syed Shah Azizuddin Hussain Munemi. His uncle had granted him Ijazah and Khilafah of all his orders. He loved him very much and often said to him, " Hazrat Munim Pak's seat will flourish and prosper with your children. Besides his uncle, he had also received Ijazah and Khilafah from his father.

Apart from Patna, a large number of his disciples were found at Giridih, Siwan, Danapur and Mohiuddin Nagar. He was married to Bibi Bani Fatima, the daughter of Hazrat Syed Shah Athar Hussain Arwali who brought forth four daughters and a son. His son died at the age of 10. He also had an attack of stroke in 1371 Hijri and he appointed his eldest son-in-law and nephew, Hazrat Syed Shah Muhammad Manzoor Munemi, as the Sajjada Nashin of the Khanqah-e-Munemia Quamaria on 11th Rajab 1371 Hijri.

Additional Info

He left for the heavenly abode on the 8th of Safar 1373 Hijri. His grave is situated near that of his preceptor (peer-o-murshid) and uncle. His urs is also organized along with that of Hazrat Syedena Amir Abul Ula Ahrari at Khanqah-e-Munemia on the 8th of Safar every year .

Dargah Hazrat Shah Sikandar

Dargah Of: Hazrat Shah Sikandar (R.A)

Dargah Hazrat Shah Sikandar SH 11, Bidkyar Lake, Kaithal, Pin: 136027, Haryana, India



History

Shah Sikandar was born on 29th of Shaban 959 A.H. His patronymic appellation (Kunyyat) was Abdul Hasnaat and is known by the titles of Raus-ul-Auliya and Mahboob-e-Elahi. He never sucked milk in day time during the month of Ramadan, but took it at the time of evening prayer which imply he strictly followed Shariah during his infancy too. He was grandson of Hazrat Shah Kamal Kaithali, and son of Ameer-ul-Arifeen Hazrat Shah Imad-ud-Deen. He is his childhood was spiritually benefited by his grandfather and got mystic cloak of servitude and Faqr from him. teachers of Shah Sikandar began to respect him seeing charismatic types of occurrence in his personality since his childhood. God had bestowed on him such miraculous eyes that on whomsoever he cast changed his lot. The sinner repented and turned Muslim.

Shah Sikandar spent long span of time in austerities and became spiritual guide for training of the hearts and their moral purification in such a way that tyrants and oppressors abdicated tyranny and turned humble and pious. Negligent and careless folks became heedful towards religious obligation and those filled with agreed and excessive selfish desire for wealth turned ascetic and worshippers. Thus, whosoever visited him became pious and religious minded. Countless travelers of mystic path were enlightened and become guide to the aspirants of Sufism. By nature Hazrat Shah Sikandar used to avoid kings and rich people. Sometime out of courtesy he would see them. Hazrat Shah died on 10th Jamadi-ul-Awal 1025 A.H.

Additional Info

Hazrat Shah Sikandar would especially concentrate towards the cleansing of lower-self and purification of the morals as they entirely depend on purified heart, If the heart is purified, the forces of goodness come into action. He and his Khulafa (disciples), by initiating movement for the revival of Sunnah (path of the Holy prophet pbuh) made record in the history of Islamic Sufism. Thus Shah Sikandar was indeed on epoch making personality acknowledged by all the sages of the time. The corrupted heart, corrupts the man He who took care of it became successful. Hazrat Shah Sikandar following Qadriyya Sufi order gave new life to the dead hearts. Thus great sages and spiritualists of time such as Mujaddid Alf Sani, Sheikh Tahir Bandagi, Miran Shah Ramghari Rajputana, Pir Abdur Rehman Kotli, Mulla Idris Samanvi, Qazi Sadruddin Lahori, Mulla Abdul-Fath, Mulla Imam, Mulla Hadi, Mulla Mansoor, Mufti Sadruddin Gujrati etc. remained devotees of Hazrat Shah Sikandar who combated and defied Din-e-Ilahi of king Akbar boldly.

Dargah Hazrat Shamsul arfeen (Dada peer) Turkman Bayabani

Dargah Of: Hazrat Shamshul Arifeen Turkman Shah aka Dada Peer (R.A)

Mohalla Kabristan Shah Abul Khair, Turkman Gate, Chandni Chowk, Delhi, Pin: 110006,



History

His full name was Hazrat Turkman Shah (R.A) Shaikh Mohammad but he was called Sadruddin and Shamsuddin as well. He was a contemporary of Hazrat Qutbuddin Bakhtiyar Kaki (R.A) and there are some records indicating correspondence and conversation between the two. He was also known as Shams-ul-Arifeen, the Sun of the Knowers. He was referred to as Biyabani because he had made the jungle (biyaban) his home. He is believed to have become a beloved of God in AD 1240.

Oral traditions indicate that the Basant festival was celebrated at this dargah. Every Thursday, devotees of all religions visit the shrine to seek blessings.

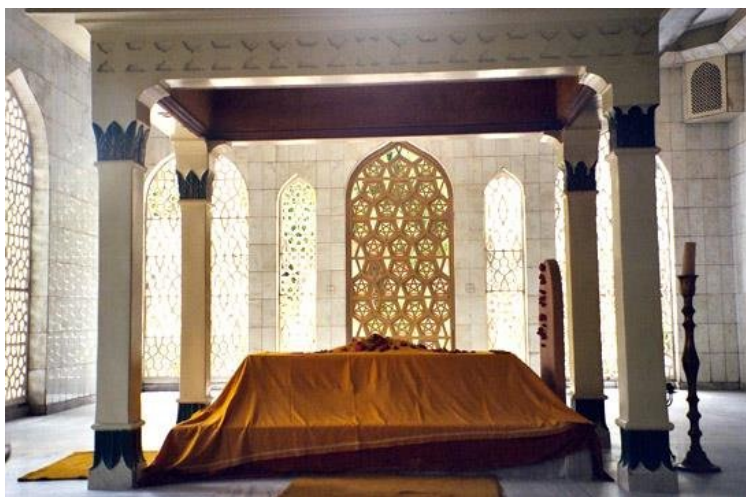
Additional Info

Some traditions indicate that Razia Sultan was also a disciple of Hazrat Turkman (R.A) and is buried in Bulbulikhana near his dargah.

Dargah Hazrat Sufi Inayat Khan

Dargah Of: Hazrat Inayat Khan (RA)

129, Basti Nizamuddin, Delhi, Pin: 110013, Delhi, India



History

The Dargah is situated in the basti Nizamuddin, an old quarter that originated in the thirteenth century around the burial place of the Sufi saint Hazrat Nizamuddin Aulia. People from all continents come to this place for inspiration and meditation. It is a serene oasis amidst the busy city life. Hazrat Inayat Khan, a brilliant Indian musician, came to the West in 1910 at the behest of his Sufi teacher, Sayyed Muhammad Abu Hashim Madani, who charged him with a mission: to harmonize East and West with the music of his soul.

He had dedicated his early life to the mastery of the subtle intricacies of classical Indian music under the tutelage of his grandfather Moula Baksh, a musical giant who had integrated the Hindustani and Karnatic musical traditions of Northern and Southern India. While barely in his twenties, Inayat Khan received the highest recognition and honors for his artistic accomplishments.

He was initiated by Abu Hashim Madani in the four main Sufi lineages in India, though his primary connection was with the Chishti Order.

On September 13, 1910 he began an odyssey which would encompass three continents and transform thousands of lives. He traveled continually in Europe and the United States, first learning about Western culture and mentality, and then conveying the traditional Sufi teachings in a universal form. He eventually settled in Suresnes, a suburb of Paris, where he held annual summer schools. During sixteen years in the West, he created a school of spiritual training. His school is infused with a revolutionary vision, a vision of the unity of religious ideals and the awakening of the human spirit to its inherent divinity.

Additional Info

The life of Inayat Khan was dedicated to bringing the universal Sufi message of love, harmony and beauty to the western hemisphere. The movement that Inayat Khan founded is not related to any specific culture or religion and aims at all those who wish to deepen their insight into life. Inayat Khan wanted people to understand that there is only one truth, one source from which all religions and beliefs spring. This Dargah reflects the open and tolerant atmosphere of the Sufi message and has become a meeting place for many people.

Dargah Hazrat Syed Ghous-e-Bangal

Dargah Of: Hazrat Syed Ghous-e-Bangal Shamsudden Shah Wali (R.A.)

Dr MN Ghosh Rd, Raniganj, Pin: 713347, West Bengal, India



Hazrat Syed Ghous-e-Bangal Shamsudden Shah Wali (R.A.) s a descendant of Huzoor Gaus Al Azam Dastageer (R.A.). Unfortunately his detailed historical back ground is not known at them moment hence shall be updated later.

Dargah Hazrat Syed Shah Abdul Shakur R.A. (Tarbha Waale Baba)

Dargah Of: Hazrat Syed Shah Abdul Shakur R.A.

Dargah Tarbha Waale Baba, Tarbha, Pin: 767016, Odisha, India

Sayyed Abdul Sakur Baba was born on 20 June 1831 in Kandhar, Afghanistan. His father's name was Sayyed Mohammed Siddiq. Baba Huzur worked as a Muzavar for the Greatest Peer aane peer Gause aazam Dastageer Sayyedana Gouse E Azam (R.Z) for 30 years in Baghdad Shareef. Then later; Baba Huzur migrated to Tarbha in Orissa in 1931. At the time of migration to Tarbha, Baba Huzur was about 100 years. Baba Huzur Migrated to Tarbha on the direct orders of Sayyedana Gouse e Azam (R.Z). In the Sufi order Baba Huzur is so well known that during his reign, even other Awliya (Saints) used to come from far away places and visit him and take his blessings. Before Baba Huzur came to Tarbha, Tarbha was a very remote village and there was no proper access to this village. Prior to his migration to Tarbha, people of Tarbha, used to suffer a lot because of black magic powers.

After Tarbha Waale Baba settled in Tarbha he fought against all the odds and destroyed the black magic powers from the village. Baba Huzur cured the leprosy patients of Tarbha. He had the miraculous power by which he cured many incurable diseases of the people. Thousands of people from India and even foreigners used to come and visit him and used to take his blessings. Though he was very rich man but he never lived a lavish life, he lived in a small house (hut) and he prayed five times Namaz. Later he built a grand mosque at Tarbha. He is also known a lot for his charitable works. People from Tarbha, still discuss about his several karamats (miracles) and because of Tarbha Waale Baba, many people refer the name of Tarbha Village with love and respect as Tarbha Shareef.

He left this world in the year 1984 on March 16 at 10:05 PM. He was allegedly 154 years at the time of his death.

Additional Info

His shrine or Dargah is located in Tarbha under Sonapur District, Orissa. Every year Urs ceremony is organized by Urs Committee of Tarbha, where many people from different religions (Hindus, Muslims, Christians, Sikhs) come and receive the blessings of Tarba Waale

Baba. Devotees from Hong Kong, Sri Lanka, Dubai, Nepal, Bangladesh and Afghanistan also come to receive the blessing of Tarbha Baba. The shrine of Sayyed Abdul Sakur Baba is a symbol of communal harmony among the different communities, particularly the people of western Orissa.

Dargah Hazrat Syed Shah Ghulam Hasan Munemi Raipuri

Dargah Of: Hazrat Syed Shah Ghulam Hasan Munemi Raipuri

Raipura Eidgah , Raipura, Raipura, Pin: 841311, Bihar, India



History

He was the son of Hazrat Maulana Syed Hasan Raza Raipur and, after the death of his father, he became the second successor (Sajjada Nashin) of Hazrat Makhdoom Munim Pak, at the age of 20, on 16th. Muharram-ul Haram 1215 Hijri.

He received his education and training from his father and he was the disciple and caliph of his father. He was also kind and generous like his father and he was also very punctual about his daily routine of telling the beads and worshipping Allah. He used to organize the urs ceremony of his preceptors (peers) in very orderly manner. He was also a poet of high quality and his literary pseudonym was 'Munemi'. Manuscripts of many of his masnavis and poems are safely preserved at the library of the Khanqah Munemia, Meetanghat.

Additional Info

He departed his life on 24th Muharram-ul-Haram at the age of 76. His shrine (mazar) is situated closely towards the foot of his father's grave at Raipura, Fatuha.

Dargah Hazrat Syed Shah Moosa Quadri

Dargah Of: Hazrat Syed Shah Moosa Quadri Bagdadi Farmanwadi R.A

5-4-26 J.N Road Abids Beside Agrawala Sweets, Hyderabad, Pin: 500001, Telangana, India

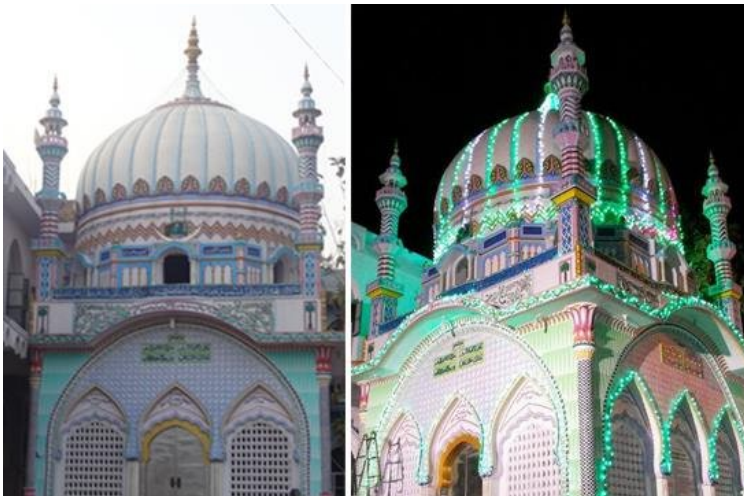


Hazrat Syed Shah Moosa Quadri Bagadi R.A was a sufi saint around 300 years ago during the era of Mir Osman Ali Basha, the 6th Nizam.

Dargah Hazrat Syed Shah Muhammad Ahsan (Syed Mian) Munemi

Dargah Of: Hazrat Syed Shah Muhammad Ahsan (Syed Mian) Munemi

Raipura Eidgah , Raipura, Raipura, Pin: 841311, Bihar, India



History

He was born in 1214 Hijri at Raipura in Fatuha. He was the eldest son of Hazrat Syed Shah Ghulam Hussain Munemi. He had the privilege of being the disciple (murid) and caliph of his father after attaining expertise in Islamic education based on the contemporary curriculum. His father was an intimate friend of Aalahazrat Syed Shah Quamruddin Hussain Munemi and an admirer of his personality and greatness. His father had entrusted him to Aalahazrat.

Aalahazrat paid personal attention on him and taught him special lessons of spiritualism. That is why he became a Sufi saint of very high standard at a young age. Aalahazrat also granted him caliphate of his order. He was also a protector (Hafiz) of 15 paras of the holy Quran. With the permission of Aalahazrat, he also used to impart education and training and the aspirants of spiritualism were strangely benefitted by him. When his father, Syed Shah Ghulam Hassan, planned to leave for Haj he appointed him his third successor (Sajjaa Nashin) considering him suitable for the job in all respects.

Additional Info

At the age of 34 he became a patient of pain in legs and left for heavenly abode on 7th Muharram 1248 Hijri and he was put to grave close towards the foot of the his grand father's shrine.

Dargah Hazrat Syed Shah Nooruddin Qumais Al-Qadri

Dargah Of: Hazrat Syed Shah Nooruddin Qumais Al-Qadri R.A

Patel Nagar, Ghosha Mahal North, Nampally, Hyderabad, Pin: 500001, Telangana, India

History

Sufi saint Hazrat Syed Shah Nooruddin Qumais Al-Qadri was born in Sadhuara in the Yamunanagar district of Haryana in 1803. He was the son of a pious Sufi saint, Hazrat Syed Shah Gulam Hussain Qumais Al-Qadri alias Luthf Ali. He was the ninth descendant of the well-known Sufi saint of the time, Syed Shah Qumess-e-Azam, and 17th descendant of the great Hazrat Syed Shaikh Abdul Qader Gilani.

The Sufi saint completed his education under the supervision of his father and then received a spiritual direction to come to the Deccan and start preaching to the masses here. On his way to the Deccan, Hazrat Syed Shah Nooruddin Qumais-Al-Qadri reached the tomb of Sufi saint Hazrat Qutbuddin Baqtiar Kaki at Delhi.

He stayed and preached there for some time and then continued his journey towards south, taking another break at Gwalior. Finally, he reached Hyderabad State in 1834.

Hazrat Syed Shah Nooruddin Qumais AlQadri did not have a place to stay and preach. So he decided to take shelter at the nearby tomb of Dargah Yousufain at Nampally and started preaching and serving society.

Soon he came across a mosque in Nampally, which later came to be known as Masjid-e-Deodi, where he saw the locals drinking toddy regularly. Though he preached and tried to explain the ill-effects of alcohol to them, he realised that people were averse to changing their habits.

He then took a handful of pebbles and threw them all over the toddy farm. The next morning all the toddy trees dried up. People realised that it was because of the saint's prayers that the toddy trees were destroyed. A report of this incident went to the then ruler, Nizam IV Naser ud Daula. Impressed by the news, the Nizam came to meet the Sufi saint. The Nizam was so captivated by his preaching that he immediately expressed his intention to become the saint's disciple. At first, the Sufi saint did not heed the request, but later accepted on the Nizam's persistence. Nizam Naser ud Daula then gifted some property to the Sufi saint.

On receiving the gift, the saint decided to go on a thanksgiving pilgrimage to Macca in 1844. He went once again to Macca in 1860, when he also visited Karbala and Najaf and returned to Hyderabad in 1861. By then, Nizam V Afzal ud Daula had succeeded his father to the throne, became a disciple and gifted the Sufi saint huge properties. The Sufi saint died at the age of 77, on October 4, 1878.

Though only 100 yards away from the main road, the Dargah Hazrat Syed Shah Nooruddin Qumais Al-Qadri is a peaceful place with a green cover. It has a huge neem tree and a few sitaphal trees along with bushes growing wildly.

Crowning the dargah is an arch with Quranic verses etched on it. This arch is built in the old style with double pillars and jalis. Some renovation and rebuilding work is underway at the dargah and an attempt is being made to bring back the original look. A sima khana or a hall has been added to the building where students are taught during the daytime. This space is used for gatherings and festivities and has a sima khana for ladies too.

Three generations of saints from the same family are laid to rest at the dargah and their graves have a unique cannon-like projection on top, separating them from the others. The marble covering over Saint Nooruddin's grave is beautiful. For over 250 years there were only four pillars, like a four-poster bed, and it was open to the sky. Some time back a covering was placed to the top, but the sides are still open and a beautiful embroidered covering speaks volumes of the honour in which this saint was held.

Additional Info

In one of the graves rests Sahabzadi Sakina Begum, a granddaughter of the late Nizam VII, Mir Osman Ali Khan Bahadur. She was married to Syed Shah Rafiq Moinuddin Qumais, the great grandson of Hazrat Syed Shah Nooruddin Qumais Al-Qadri. A small board on her grave declares her royal background and her relationship with the Nizam. This dargah speaks volumes of Sufi and Asaf Jahi culture in Hyderabad.

Dargah Hazrat Syedina Jaffer Sakaf Qadri Muqbil Sadat

Dargah Of: Dargah Hazrat Syedina Jaffer Sakaf Qadri Muqbil Sadat R.A

Saquaf Roza, New Alika roza Dargah Road Naugab, Vijayapura, Pin: 586101, Karnataka, India

History

Sayed Jaffer Sakaf Quadri Sadat traveled from Tarim which a historic town situated in the Hadhramaut Valley of South Yemen, in the southern part of the Arabian Peninsula. Tarim is widely acknowledged as the theological, juridical, and academic center of the Hadhramaut Valley. An important focus of Islamic learning, it is estimated to contain the highest concentration of descendants of the Prophet Muhammad (sayyids) anywhere in the world.

Additional Info

The city is distinguished for producing numerous Islamic scholars, including Imam al-Haddad. Additionally, Tarim is also home to Dar al-Mustafa, a well-known educational institute for the study of traditional Islamic Sciences.

Dargah Hazrat Tajuddin Baba Sher-e-sawar

Dargah Of: Dargah Hazrat Tajuddin Baba Sher-e-sawar (R.A)

Mandai, Basavakalyan, Pin: 585327, Karnataka, India



History

Hazrat Syed Tajuddin belongs to Sadat Hussaini (holy prophet's descendants through his daughter Hadrat Fatima). He is among the sons of Hadrat Syed Mohammed Baquer bin Syed Imam Zain al-Abidin and is the 9th direct descendent of Hadrat Syed Ghouse al-Azam and is in 21th direct descendent of Hadrat Ali bin Taleb A.S. His name is Syed Tajuddin and his titles are Taj Auliya and Sher Sawar. In Deccan he is known as Raja Bagsawar.

Since he used to ride always on a tiger (Baag in Hindi) and kept snake as a whip in his hand which he used for flogging he was well known and famous as Sher Sawar or Baag Sawar.

His father's name is Syed Ahmed Samanani and his mother's name is Bibi Fatima.

He was born in the year 699 Hegira Islamic year at the village Samnam, which is situated in the suburbs of Khorasan. His parents left their Narnol and got settled down there.

Education and training

He got education and training as well as knowledge of manifest by most respectable and holy pious personalities of their times and thus became a scholar in Islamic knowledge.

Search of the spiritual master

After completion of his education he started searching for a perfect spiritual master and visited many places and finally arrived in Hansi. When he arrived at Hansi as per instruction of the Hadrat Khaja Qutubuddin he visited and then he was included among the Sufi order of Chisty.

Order of the spiritual master

Hazrat Khaja Qutubuddin has given him orders after his pledge and told him that since long time he was searching for such a pearl and due to the kind favour of Allah he has found him today and thus awarded him crown of the Islamic religion.

After his pledge entirely he was engaged and busy in the worship and endeavours for many years and for a long-time of period he continued prayer in the suburbs of Narnol and was doing hard and tough mystical exercises there.

He used to engage in hard and tough mystical exercises and due to this result he had such great power of control that not only mankind, but animals and birds were affected towards him.

Caliphate

When he was awarded caliphate then his spiritual master ordered to him to visit all parts of India and Deccan and to be engaged in the teaching and preaching mission of Islamic religion and also to enlighten the hearts of the mankind with knowledge of God and truth.

Fulfilling the order of the spiritual master

As per order of his spiritual master, he fulfilled his duty of teaching and preaching the Islamic mission in the best form. It is true that in the area of Deccan with the promotion of the spiritualism of God he also spread love and toleration.

For the teaching and propagation mission of the Islamic religion, he visited many where his Chilla (cenotaph) was constructed and in those places the annual death anniversary (the Urs) is being celebrated on the large scale.

Arrival in Basva Kalyan

He arrived in Basva Kalayan at the age of 90 years in the 789 Hegira Islamic calendar and at the time Bahmani Kingdom was in power and its capital was Gulbarga.

His contemporary

As per his date of birth and death, it is proved that he and Hazrat Khaja Bande Nawaz Gesu Daraz lived in the same period. It is confirmed that there was a meeting of Hazrat Sher Sawar with Hazrat Khaja Bande Nawaz.

Death

This pious personality of Allah and the Sheikh of his time left this mortal world on 21th Shawwal in the year 799 Hegira Islamic year.

The Urs (death anniversary)

Every year on the 20th Shawwal to 23rd Shawwal the Urs ceremony is celebrated on a grand scale. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Hazrat Tajuddin Sher Sawar every year.

Additional Info

In the shrine of Hazrat Sher Sawar since last 600 years there is practice in which is available diseased person will make a shackle of silver weighing 25 grams which he will put in the cloth cover of the holy grave for one night and the next day he will wear that shackle in the right hand. By the blessings of Hazrat Tajuddin Sher Sawar there will be a cure available for the person's disease.

Dargah Hazrat Tawakkal Mastan Shah Saharwardi R.A

Dargah Of: Hazrat Tawakkal Mastan Shah Soharwardi

Hazrat Tawakkal Mastan Shah Soharwardi Dargah Hazrat Tawakkal Mastan Shah Saharwardi

R.A kkipete Main Road, O.T.C. Road, Cottonpet, Upparpete, Chickpete, Bengaluru, Pin: 560053, Karnataka, India



Tawakkal Mastan Vali is considered by his followers to be a Sufi saint from the Suharwardia Order of the 17th century. His. He is a disciple of the Sufi order of Baba Fakruddin of Penukonda. Haider Ali initiated work on the dargah in 1777, which was completed in 1783 by Tipu Sultan. The shrine is dedicated to Sufi Saint Hazrat Tawakkal Mastan Baba. The story goes that when Hyder Ali Khan ascended the throne, he wanted to replace the mud walls of the Kalasipalyam fort with stone walls. Three men -- Hazrath Tipu Mastan, Hazarath Manik Mastan and Hazrath Tawakkal Mastan -- came to Bangalore and joined the work force. They were laborers by day and spent the night in prayer without accepting any wages.

A puzzled Hyder wanted to get to the bottom of it. Investigations revealed that the trio went to a mosque in Kumbarpet after work and slept there. When an official went to the mosque to look for them, he saw no one there, only three parts of a human body, with two dogs standing guard. Hyder realised that the three were no ordinary men, but saints. There is another folklore, according to which, with the blessings of Hazrat Tipu Mastan, Hyder Ali had a son, whom he appropriately named after the saint. It is said that Hazrat Manik Mastan died in Bangalore while Tipu Mastan went away to Arcot in Tamil Nadu. Tawakkal Mastan stayed in Bangalore and settled in Cottonpet. Hyder Ali wanted to present the saint with something, but all he wanted was a mosque be built there.

Another reason why the dargah is so special is that it is associated with the Hindu Karaga festival. The Karaga procession isn't complete without a visit to the Dargah. There are different versions as to how this came about. Legend has it that that the saint was a mason from Arabia

who was involved in the construction of Haidar's fort. He had the misfortune of being trampled on by the crowd during the karaga procession. It is said that he fainted and was revived by some priests who applied kum-kum on his wounds. He then insisted that the procession stop at the dargah every time.

Another legend has it that Hyder Ali wanted to expand and develop Bangalore and brought people of the Thigala community from Tiruchinapalli, Arcot, Thanjavur and Madurai to help him. Among them was a scholar called Dharmaraja who wanted Hyder Ali to build a temple and a muth. Hyder Ali constructed the temple and the muth, named after Dharmaraja Swamy. Once during the annual Karaga from Dharmaraja Temple, a person carrying the Karaga stopped at Tawakkal Mastan Dargah and asked for his blessings so that the Karaga would not fall off his head (considered sacrilege). Tawakkal blessed him and the tradition continues

Additional Info

The dargah opens at 5 a.m. every day and closes at 11p.m. in night. On Fridays, people in huge number come for jumma namaz in afternoon. After the namaz on Fridays, around 3 p.m. there is a small fair outside the Dargah and people from all the communities come here to worship. An interesting tradition has developed in this Dargah, every morning around 4 a.m. members of usually from Hindu community gather outside the Dargah and take rounds of main dargah building. After that, they feed poor people with idli and sambhar. Apart from the everyday customs and practices, there are three main festivals which are celebrated in the dargah. One is Uruus, the death anniversary of Hazrath Takwal Mastan, second is Karega Festival and third festival is celebrated on Mohramm's ninth date.

Dargah Hazrat Zar Zari Zar Baksh Dulha

Dargah Of: Hazrat Shaikh Muntajibuddin Zar Zari Zar Bakhsh Dulha (R.A.)

Badlabai, Khuldabad, Pin: 431101, Maharashtra, India



History

Shaikh Muntajibuddin Zar Zari Zar Baksh Dulha was his distinguished title. He was well connected with two genealogical records. He was connected in the 11th generation with Imam Abu Hanifa and in the 21st generation his genealogical record was connected with Allah's final apostle. He was pledged to Khwaja Nizamuddin Auliya, his spiritual master and obtained the saintly dress from him. He was among the most pious personalities of his time.

His father's name is Sheikh Mohammed and his mother's name is Bibi Hajira. His grave is situated in the tomb which is located in the compound in the western-northern side.

He was born in the year 675 Hijri .He is younger than his brother Hazrat Burhanuddin Gharib. He was a saint by his birth. Since childhood, there had been indications of saintliness on his face. So since childhood, he used to keep himself busy in the remembrance of Allah and with the daily recitals. He used to offer following prayers regularly. He strictly followed the Islamic law (Shariat) and he was a very great lover of Sunnat (practice) of Allah's final apostle. He was in the habit of ignoring worldly matters and used to be busy in mystical exercises and endeavours despite seasonal hardships and without any interruption and gap. Upon becoming a disciple of Sheikh Nizamuddin Auliya, owing to Sheikh's kind attention and favour he passed through many stages of Fakher (indigence) successfully and reached to a higher status of Velayat (saintliness).

Sheikh Nizamuddin Auliya has arranged and sent a group of 1,400 pious personalities towards Deccan for the guidance of mankind. Hazrat Zar Zari Zar Baksh was selected the leader of the caravan by Khwaja Nizamuddin Auliya as he thought him fit for the job due to his best qualities. To obey his master's order he left Delhi for always and came to Deccan along with a caravan of 1,400 holy pious personalities. During his journey he passed from many places of India and also moved from difficult places of mountains and reached to Daultabad which was the capital of the Kingdom of Delhi at that time and its population was very much.

The historian Mohammed Qasim who wrote the famous history book 'Tariq Farista' mentioned that the number of his caravan members were 7,00 and among them many were perfect personalities of their time so for this reason due to their higher status and the position they were allowed to travel in the palanquins. Upon his arrival at Daultabad he engaged himself in extensive prayers, teaching of moral values, spiritual upliftment of people around him and the development of their personality . He taught truth and tolerance, peace and patience equality

and justice, self realization and self purification by setting practical examples. During his stay in Khuldabad, he has followed all directions and instruction from his great spiritual master and fulfilled his duties perfectly to the entire satisfaction of his master. A large number of people from neighbouring areas were greatly benefitted due to his favour of Zaheri (manifest) and Batni (innermost) and several others accepted his guidance towards the path of Allah. His daily routine of life and practices in the meeting place were as per dervish system. Till his entire life, he was disconnected with the worldly life and its people.

Shaikh Muntajibuddin Zar Zari Zar Baksh passed away on 7th Rabil Awwal in the year 709 Hijriat the age of 34 years in Khuldabad and his date of death is available from the following words. 'Shahinsha Auliya'

The annual urs of Hazrat Zar Zari Zar Baksh is observed in the third month of Hijri calendar viz. Rabbi ul Awwal. It is 15 days long procession. Main urs days are 4th and 8th. Nominated Urs Management Committee organise a number of cultural programmes such as a National Mushaera, Qirat (Quran recitation) Competition, Seerat un Nabi Elocution Competition, Wrestling competition, Mahfil Samaa (Qawwali programme) to mark the occasion. The Urs fair, organised on a huge ground goes on for almost a month. Lakhs of devotees from far and wide attend the Urs to pay their homage and reverence to the great saints.

Additional Info

When he was leaving Delhi along with 1400 groups of holy personalities as per his spiritual master's instruction but at that time he was worried how he would manage the expenses of such a large gathering of people. He went to his master and told him his difficulty. His spiritual master went into meditation and told him that at the time of Tahjud (supererogatory in the early hours of the morning) prayer all the expenses for the day will be arranged for him. As per reference from Mohammed Qasim who wrote his famous history book 'Tariq Farishta' that at the time of Tahjud (supererogatory prayer in the early hours of the morning) there would arrive a small box full of gold for the expenses of the Darvishes from an invisible source. So he used to collect the gold in the morning and for that money, he would run the expenses of Darvish persons. For this reason, he was well known and became famous with the title of 'Zar Zari Zar Baksh'. Maulavi Ghulam Ali Sahib Azad Bilgalrami wrote in his book 'Roudah Auliya Deccan' that when his endeavours, mystical exercises reached to their height and he got status and position of Mahbibiya (loveliness) then from that time daily in the morning and evening time he will use to get two robes of honour of gold from invisible source and which he will use to sell and spend the amount on the expenses of his Dervish friends and from that amount he will not use any amount for his personal expenses. So, for this reason, he is called as Zar Zari Baksh.

Dargah Hazrath Jahangir Peeran

**Dargah Of: Hazrat Syed Jahangir Peeran And Hazrat Syed Shah Burhanuddin Auliya
Shadnagar Mahabubnagar District, Mahabubnagar, Pin: 509325, Telangana, India**



Hazrat Jahangiruddin and Hazrat Burhanuddin are taking rest in this place and the devotees and visitors will visit at the shrine for the fulfilment of wishes and desires. The visitor who will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's names and due to the kind grace of Allah his desires and wishes will be fulfilled. As per history record they belong to a family of Banu Hashim of the Allah's last prophet.

They were born in Baghdad but fled away because of oppression and injustice carried against the Syed family members by the ruler of Baghdad. First they came to Delhi, then went to Gulbarga and then finally arrived in the Deccan (South Deccan) along with 1400 palanquins (Palki) group from the Deva Giri (Doulatabad).

It is said that these they have participated in some war or expedition and due to this reason they both got seriously injured in the war or expedition and reached to the place where their mausoleum is situated and after some rest on the stone which is available on their head side of their graves. Due to excess blood loss they both became unconscious and died.

Additional Info

In the tomb in the right side grave Jahangiruddin was buried and whose age was 18 years old at the time of his death and his younger brother Burhanuddin was buried by the side of his brother's grave on the left side and whose age was 19 years at the time of his death and both of them martyred in their young age on the way of Allah for the teaching and preaching mission of Islam. The Urs (death anniversary) ceremony is celebrated on Tilsankarati every year on the grand scale.

Dargah Hazrath Syed Hasham Ali Shah Quadri

Dargah Of: Hazrath Syed Hasham Ali Shah Quadri R.A

**Maruthi Veedhi, Shivaji Nagar, Maruthi Veedhi, Shivaji Nagar, Secunderabad, Pin: 500003,
Telangana, India**



This is a very old Dargah of Hazrath Syed Hasham Ali Shah Quadri who belonged to Quadri silsila. Every devotee who comes here never goes empty handed

Dargah Hussain Shah Wali

Dargah Of: Syed Abdullah Naseeruddin Shah Hussain Abi Abdullah (RA0

KLM Villa, Shaikpet, Hyderabad, Pin: 500008, Telangana, India



History

Located beyond Tolichowki, near Shaikpet naala is the grave of the great Sufi, architect, engineer and army commander, Hussain Shah Wali, the son-in-law of Ibrahim Qutb Shah and husband of princess Khairiat-un-nissa Begum. The entire area surrounding his grave is known as Dargah.

Hussain Shah Wali was a sufi saint of Golkonda, during the reign of Qutb Shahi dynasty. He is a Hussaini sayyid and descendant of Hazrat Khwaja Bandanawaz Gesudaraz of Gulbarga.

At a very early age he had a deep longing to worship Allah in a secluded place away from the mankind. Shah Wali arrived at Golconda, Hyderabad during the rule of Sultan Ibrahim Qutb Shah. The Sultan of Golconda was a follower of Shi'ism but had a great admiration for Sunni learned persons and holy saints. The sultan arranged for Shah Wali's stay, and in his first meeting gave Shah Wali the command over 10,000 troops and also named him secretary of royal construction works. After some time Sultan Ibrahim accepted him as his son in law.

Though externally Shah Wali was rich in his appearance in the royal court of Golconda, but actually he was a fakir in his batin (innermost). As he was having qualities of fakir, people of all faiths visited him with their problems. There was free entry for all in his court to represent their problems and difficulties, and he never kept watchmen at the door of his house.

Hussain Shah Wali died on 12th Feb 1620. The mausoleum and shrine at the Qutb Shahi Tombs called Dargah Hussain Shah Wali was built by Abdullah Qutb Shah in his honour. Around his mausoleum there is vast street which is well known and famous as street Dargah Hussain Shah Wali. During the URS (death anniversary of a Sufi saint) several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

There's a mosque near his grave which is a fine example of magnificent architecture. The entry is through two arched gateways lying in the centre of a two-storey rectangular building. The dome bears similarity to the tombs of the Qutb Shahi rulers. A naqqar khana (drum house) with a beautiful fountain lies opposite the tomb across the road.

A little away from the tomb of Hazrat Hussain Shah Wali is an old double-storey building with an imposing shuttered balcony. According to the caretaker of the haveli, it belonged to one Nawab Dastagir, who had eleven wives. The upper storey has a large hall with rooms on either side. The exquisite wooden carvings on the doors, arches and balcony are in a bad condition, having lost its beauty due to negligence. It seems Nawab used to dine here along with his eleven wives on a long dining table. When this version was cross checked it was found that this haveli was built during the second Asaf Jah, Nawab Mir Nizam Ali Khan's time, for the family members coming here to pay tribute to Dargah.

In the vicinity to this place lies buried another sufi who had protected Golconda for five decades and had to leave his seat on the command of Hazrat Yousuf Sahib and Hazrat Shareef Sahib. The sufi was called Hazrat Syed Shah Meeran Hussaini Mochi (cobbler) whose grave lies between two massive rocks, resting on one another.

It is said that following his departure from the Golconda fort area, the fort fell into clutches of the Mughal army of Aurangzeb.

Additional Info

The famous Hussain Sagar lake was constructed under his supervision from 1591-1593. Not many know that the lake was a source of employment for thousands of workers where ration was given instead of wages. It's construction took two years and seven lakh rupees. When the tank was constructed, the original name was Ibrahim Sagar, but later on, it became famous as Hussain Sagar.

Dargah Kazi Peer Janab

Dargah Of: Hazrat Saddrudin Shahib R.A

Ranthambhore Fort, Ranthambore , Pin: 322001, Rajasthan, India



History

The Dargah Kazi Peer Janab Sadrud-Din is located near one of the ponds at one corner of the fort. It was built in the 13-14th century and has a cemetery in the foreground and a gate or Pol in the background. It is well maintained by the overseers of the Mosque.

Additional Info

The people from nearby places visit this place to seek blessings and peace. There are some graves in front of it where you can find some people sitting and praying or listening to the mythological stories.

Dargah Khwaja Kanoon Sahib

Dargah Of: Syed Saiyeduddin Kanoon Rehmat Ullah Aleh chishtiya

Dargah Khwaja Kanoon Sahib Gandhinagar Area , Gwalior, Pin: 474002, Madhya Pradesh, India



History

Hazrat Kanoon Sahib was born in 853 Hijri that is In 1434 A. D. in Nagore, a village near Jodhpur (Rajasthan). His ancestors had come from Khurasan and settled there. He was barely fourteen years of age when in the year 1448 A.D he completed his education and got himself enlisted in the Royal Army. Soon he began to realize the emptiness of life he was hitherto leading. A heavenly voice spoke within him. He was commanded to free himself from all worldly bondages. He distributed all his belongings amongst the poors and cladding himself in a lone blanket he set out on his holy mission.

At the age of twenty-one he become a staunch disciple of Khwaja JalalSufi Hamidduddin Nagori and Khwaja Gharib Nawaz Ajmeri, who happened to be his ancestor from his mother's side. He reached Nagore to pay homage at the Dargah of the great one. Here he also took farewell from his relatives and kinsmen and thereafter proceeded on foot to Aimer. He took to prayers and penances at Ana-sagar in a cave, situated near the CHILLA of Khwaja Kutub Sahib.

At last, as an act of extreme penance he drowned his head and face in the outlet of the water that flowed from the Dargah of Garib Nawaz and poured into a pool near by. Thus forgetting even his very existence he remained there for a long time till Khwaja Garib Nawaz himself appeared to enlighten him. He felt the tender touch of the holy hand over his head and heard the prophetic voice of the holiest, "Khanoon, my child, God has ordained you to be His

torchbearer from the day you were born. Now get up and present yourself to Khwaja Ismail of Nagore. Be blessed with his profound spiritual benedictions. Go to him, for with your fate in hand he awaits you at Chanderi, Thus awakened from his trance and inspired by the pious utterings of the Garib Nawaz, Khwaja Khanon Sahib set out towards Chanderi.

However, on reaching his destination, he instead of going directly to Khwaja Ismail, established himself in a mountain cave, for he did not deem it proper to present himself before his teacher till being so commanded by him. In the cave he gave himself up to terrible penances and profound meditation. Years slipped away like this. Thick layers of dust settled on his whole being and many a time hedges grew and dried up on his mud-covered body.

At last Khwaja Garib Nawaz had a spiritual communion with Khwaja Ismail and told him how Khanon Sahib was awaiting his Summons in that cave of Chanderi, "Let him be summoned before you" continued the great seer "Bless him with your introspective knowledge and spiritual wisdom and command him to settle at Gwalior to carry out the work of God. The very next day, when the sun had not yet come out of the eastern horizon, Khwaja Ismail ordered his disciples to bring Khanon Sahib to his presence.

On reaching the mountain cave the disciples found Khanon Sahib in a State of complete trance. If he was not mistaken for dead it was because his nails and the hair had grown large. He was bodily lifted along with the dried clay that had accumulated on his whole being, and was brought before Khwaja Ismail in a planquin On seeing him in that state the Holy one loudly called out in his ear "Baba Khanon", At this sacred command of the blessed sage Khanon Sahib opened his eyes. He had become alarmingly weak and it took him several days to regain his vitality. However, on becoming normal again, he was summoned before Khwaja Ismail Sahib and on 9th Zilhij" which happen to be a special day of 'Haj'. Khwaja Ismail blessed Khanon Sahib with all that heavenly wisdom and insight which he himself had imbibed from his father and preceptor. He instructed Khanon Sahib to first go to Aimer and then to settle at Gwalior to spread out the message of God and the gospel of truth and righteousness.

Additional Info

Hazrat Khanon Sahib died in 1940 Hijri, according to the Islamic Calendar. It is believed that if you visit the Dargah regularly for 40 days all your desires will be fulfilled.

Dargah Khwaja Zainuddin Shirazi

Dargah Of: Hazrat Syed Zain ud din Daud r.a

Near Emperor Aurangzeb, Hamal Wadi, Khuldabad, Pin: 431101, Maharashtra, India



Hazrat Syed Zain ud din Daud r.a was born at Shiraz and went to Delhi by way of Mecca. He studied under Maulana Kamaluddin of Samana, and came with him to Daulatabad. Syed Zainuddin held the office of "kazi" at Daulatabad, and in H. 737 (1336 CE) was invested with the mantle of the kaliphat, but did not actually succeed till after Burhan ud din's death in H. 741 (1340 CE). Syed Husain has recorded all the sayings of Zainuddin in his "Hidayat ul Kalul", and mentions that in H. 747 (1346 CE), sultan Muhammad bin Tughluq (H.699-H.752/1300-1351 CE) directed him to leave for Delhi with the other inhabitants.

After the death of the sultan, his successor Firoz Shah permitted the saint to return to Daulatabad. Zainuddin was greatly respected by the Bahmani king sultan Mahmud, who was first reproved by the saint for misgovernment. Malik raja the founder of the Faruki dynasty of Kandesh became one of Zainuddin's disciples, and when the next sovereign Nasir ud din Nasir Khan Faruki captured Asirgarh in H.801 / 1399 CE, Zainuddin went expressly from Daulatabad to Asirgarh, to tender his congratulations. It was to commemorate this visit that the town of Zainabad, on the left bank of the Tapti, was founded after him; and Burhanpur on the opposite bank was founded about the same time in honor of Burhan ud din.

Zainuddin died in H. 771 / 1370 CE, and a handsome mausoleum was erected over his tomb at Roza, which is visited by devout Musalmans of the Dakhan. The relics of the "parahan" (the robe of the prophet) and "taj" given to Burhan ud din on succeeding to the kaliphat, are carefully preserved in a wooden box placed in one of the apartments of Zainuddin's dargah. The Dargah in Khuldabad attracts thousands of pilgrims each year from 12th Rabi-ul-awal, for the Urs of the saint.

Every year on the 12th Rabi-ul-awal, the sacred hair of the prophet is first shown to visitors, and then the "parahan", the "taj", and a few likenesses of some of the most sacred personages among the Mahomedans are exhibited.

Dargah Kunjenasheen Junaidi Al Bughdadi

Dargah Of: Hazrath Qutub ul Aktaab shaiykh ul islam shah Mohammed zainuddin
kunjenasheen junaidi al baghdadi rh

Adarsh Colony, Beside Air Force stn chidri outer ring road , Bidar, Pin: 585401, Karnataka, India



Hazrath kunjenasheen junaidi al baghdadi rh was the 11th heridity jaa-nasheen & sajjada-nasheen of bargah-e-junaid-al-baghdadi-ra baghdad shareef iraq , Came to india along his 40 disiples to delhi then gujrat then khudchi then after to gulbarga shareef & spend some time with Hazrath khaja banda nawaz gesudaraz rh and then came to Muhammedabad / Bidar shareef at the time of sultan Alauddin Bahmani was the king .

Dargah Makhdoom Shah Wilayat

Dargah Of: Hazrat Wajihuddin Yusuf (RA)

Rajghat Road, Chanderi, Pin: 473446, Madhya Pradesh, India



Hazrat Wajihuddin Yusuf was a khalifa of the great sufi saint Hazrat Nizamuddin Auliya. He was born in the year 1260 at Kalkahari, near Delhi. He spent his early years in Delhi and later on left for Delhi, where he became a disciple of Hazrat Nizamuddin Auliya.

During the reign of Alauddin Khilji, Hazrat Nizamuddin sent Hazrat Wajihuddin to Chanderi to look after and serve the people here. Hazrat Wajihuddin reached Chanderi in 1305 and soon gained thousands of devotees from not only Chanderi but even other places, who began to frequent his khanqah.

The then Governor of the province, Malik Tamar became envious of Hazrat Wajihuddin's popularity and instigated his army to attack the khanqah and the devotees. The situation became so volatile that Hazrat Wajihuddin was advised to move to nearby Lukhnoti. He travelled to Delhi to seek guidance from Hazrat Nizamuddin whereupon he realized that he had been given the responsibility of serving the people of Chanderi and he had to fulfill it. He returned to Chanderi where he built a new khanqah and continued his service till his passing in 1328.

Additional Info

Every year from March 27 to 29, the Urs celebration is organized where his devotees flock to the dargah to offer chaadars and pray for the fulfilment of their wishes. To the left of this dargah are the mausoleums of two other Muslim saints.

Dargah Maulana Sahib

Dargah Of: Hazrat Maulana Ziauddin Sahab R.A

Char Darwaza, Laxmi Narayan Puri, Jaipur, Pin: 302002, Rajasthan, India



Hazrat Maulana Ziauddin Sahab R.A used to live in Delhi in Arab Sarai area. Once his spiritual guru told him that I am hearing your voice from Dhundhara (Amer) and from now onwards you are Shah-E_Wilayat of Dhundhara. After hearing his master's command, he left for Dhundhara. When he reached Kukas near Jaipur, Baba Amani Shah who was sitting there realized that the real groom of Jaipur has arrived and he left for woods which now is known as Shastri Nagar - Nahari Naka. Baba Amani Shah's dargah is located here now.

Hazrat Maulana Ziauddin Sahab R.A upon reaching the city started living under a tree in a tent. After some days people complaint to the King Pratap Singh that he is unofficially living there as during those days outsiders were required to take King's permission to live in the city. The king summoned Hazrat Maulana Ziauddin Sahab R.A by sending soldiers to his place. There were lots of cats near Hazrat Maulana Ziauddin Sahab's tent which some how looked tigers to the King's soldiers who got frightened and went back to the king and told him that the Dervish is no ordinary man as he is guarded by tigers. The King decided to go and check himself and the very next morning on his way to Govind Ji temple visited Hazrat Maulana Ziauddin Sahab R.A. As soon as got a glimpse of Hazrat Maulana Ziauddin Sahab R.A he became his follower and started visiting him regularly.

Once on the Janmashtami day while on his way to the temple he met Hazrat Maulana Ziauddin Sahab R.A and said "I am going to the temple and since I am late I am in a hurry as I am on a fast today and need to perform the puja" to which Hazrat Maulana Ziauddin Sahab R.A replied "If you are in a hurry then why don't you have lord's darshan here only?" The King said "I am not that fortunate". Then Hazrat Maulana Ziauddin Sahab R.A asked everyone present there to close their eyes and open after one minute. When people opened their eyes they were surprised as Lord's statue from the temple was at Hazrat Maulana Ziauddin Sahab's place. The king became very happy and after his worship offered his mala to Lord. Again Hazrat Maulana Ziauddin Sahab R.A asked people to close their eyes and the statue was sent back to the temple.

When King reached the temple the priest there told him that Lord went to his abode "Vaikunth" and just now returned. King recognized the mala he offered to the Lord and told the priest that Hazrat Maulana Ziauddin Sahab R.A called Lord's statue to his place so that I can do his darshan.

Hazrat Maulana Ziauddin Sahab R.A passed away in 1910 on 24'th in the month of Zilqad at 2 AM and as per his wish he was buried at the same place he used to live.

Dargah Miran Sahib

Dargah Of: Hazrat Syed Meeran Hussain Mashadi Zaidi Shaheed(R.A)

Taragarh Rd, Ajmer, Pin: 305003, Rajasthan, India



History

Dargah of Hazrat Meeran Syed Hussain Khingsawar Mashhadi is a popular shrine of an Imami martyr on Taragarh hill near Ajmer-the city of Khwaja Ghareeb Nawaz. Hazrat Meeran Shah traced his lineage to Shah-E-Khorasan Imam Rida and ranks among the early propagators of true Islam in North India. He was martyred along with his companions by non-believers for preaching Islam in 1201 and his last rites are said to have been performed by Khwaja Ghareeb Nawaz whose magnificent Dargah is also at the foothills of Taragarh and ranks among the most popular place for pilgrimage in Indian Sub-Continent. Another legend says that Khwaja Syed Ali Hamadani who was sent to Hazrat Meeran to preach Islam in Gujarat arranged for the burial of the martyr on his return to Ajmer.

History reveals that Qutb- Uddin- Aibak, the first Sultan of Delhi Sultanate had stationed Hazrat Meeran as the presiding officer of Taragarh Fort and its adjoining areas. During his stay at Taragarh, he attracted a large number of devotees through his pious, simple but generous lifestyle. He served humanity by taking care of medicinal needs of those stricken with leprosy and epilepsy. His noble deeds and bravery propelled Meerat, Cheeta and Deswali communities to embrace Islam. His growing popularity caused much heart-burning among the non-Believers. They twice made attempt recapture Taragarh Fort that was one by Shah Meeran. But on both occasion their bid was foiled by Khingsawar. The raiders however succeeded in their attempt on 18th Rajab and martyred Shah Meeran while he was offering 'Asr' prayers.

For over eight centuries, the dome over the holy Mazar (Grave) of Hazrat Meeran remained somewhat similar to the one that adorns the Mazar-e-Mubarak of Khwaja Ghareeb Nawaz still. But in 1992, the managing committee decided to develop the main enclosure of Dargah on the pattern of Imam Rida's shrine in Mashhad. As a sequel to the endeavor, the dome over Hazrat Meeran's grave appears to be a replica of Imam Rida's Shrine.

Dargah Mirza Halim shah Data

Dargah Of: Hazrat Data Mirza Abdul Halim Shah R. A.

Halimiya Nagar, Bazar Chowk, Po- Mehsi PS- Mehsi Dist- East Champaram , Meherabad, Pin: 845426, Bihar, India



This is the resting place of Hazrat Data Mirza Abdul Halim Shah R. A. which is about 700 years old. Every year his urs is celebrated during the Eid al-Adha (Bakra eid)

Dargah Moula Abbas

Dargah Of: Hazrat Abbas Alamdar A.S

Rauza Maula Abbas Kanakpur, Jogirampura , Pin: 246763, Uttar Pradesh, India



History

Hazrat Abbas Alamdar A.S was the son of Imam Ali, the first Imam of Shia Muslims and the fourth Caliph of Sunni Muslims, and Fatima bint Hizam, commonly known as Mother of the Sons.

Abbas is revered by Shia Muslims for his loyalty to his half-brother Hussein, his respect for the Households of Muhammad, and his role in the Battle of Karbala. Abbas is buried in the Shrine of Abbas in Karbala, Karbala Governorate, Iraq, where he was martyred during the Battle of Karbala on the day of Ashura.

Additional Info

Imam Hussain (a.s.) was very attached to Hazrat Abbas (a.s.). When Hazrat Abbas (a.s.) was born, Hazrat Ali (a.s.) asked Imam Hussain (a.s.) to recite the adhaan and the iqamah in the ears of the child. When he was on the arms of Imam Hussain (a.s.), the infant smiled and raised his arms. There were tears in Imam Hussain's (a.s.) eyes. Was it because he knew that the child was trying to say: "O Mawla I have come and will happily give these my arms and my life for you and Islam"

Dargah Raju Dada

Dargah Of: Hazrat Syed Raju R.A

najeebabad, District Bijnor, Jogirampura , Pin: 246763 , Uttar Pradesh, India



History

Dada Raju was one of the important military commanders of Mughal emperor Shah Jahan. In the war of succession, he sided with Dara Shikoh and Shah Jahan and opposed Aurangzeb for his treatment to his father and his religious intolerance. As dada Raju did not suppress his feelings, Aurangzeb came to know about him. He dispatched his trusted soldiers to track down

Dada Raju who took shelter in the forest near his native place Jogirampura. Since he belonged to a Syed family of repute, the villagers extended full support to him and emperor's troops could not get a wind of their target. Knowing very well the cunningness of Aurangzeb, Dada Raju was aware that Emperor would continue to hunt him and have him executed as he did with other sympathizers of Shah Jahan and Dara.

The execution of Sufi Sarmad and beheading of Dara was still fresh in his mind. He spent his days and nights in the thick forest, reciting continuously Naad-e-Ali and Ya Ali Adrikni. His cries for help from Maula Ali got desperate when someone tipped him that the royal troops were camping close to his village and making queries about his whereabouts. And then the miracle occurred when one day a Hindu farmer went to cut grass in the forest. He was an old man with poor eyesight. Suddenly, he confronted a striking handsome man riding a horse who asked about Dada Raju. The rider told the farmer to tell Dada Raju that whom he had been calling had arrived. The old man told the rider that he won't be able to locate dada Raju as he was almost blind.

At his reply, the rider who was none other than Maula Ali himself looked at his eyes and the farmer in few moments started seeing every thing clearly as a youth. Before the startled farmer could utter or recover from his bewilderment, Maula Ali ordered him to go by running and call Dada Raju. The feeble farmer searched for dada Raju like a sprinter and delivered the message to him after finding him. Dada Raju immediately understood who was asking for him. He set off immediately for the place identified by farmer. Seeing him run, villagers thought the troops of Aurangzeb had raided the area to arrest Dada Raju. They too followed him. Upon reaching the place, Dada Raju saw the foot of horse where Hazrat Ali but Maula himself had disappeared.. Dada Raju with the help of villagers of Jogirampura covered the place.

While villagers returned home, Dada Raju sat on that place where Hazrat Ali had arrived. He remained in a state of shock and continued to remain at the holy spot for seven days without food and water. He was disappointed at having lost the opportunity of Maula's Ziarat (Glimpse). He again started reciting Yaa Ali Adrikni and Maula Ali blessed him with his divine appearance after seven days. Even before Dada Raju could speak a single word, Maula assured him not to worry about Aurangzeb and said "no one will touch you, you are safe from them." With tears in his eyes, Raju requested in a shaking voice 'Aaqa' (Master) I want some of your blessings for the people who have taken care of me in most trying times" In reply to his emotional appeal, it is reported that three miracles happened on the spot milk sprouted from

the ground, a well emerged with water of good smell and finally the mud where Hazrat Ali stood also gave fine smell and exhibited medicinal properties upon application later by the devotees. Dada Raju spent his remaining life as caretaker of the spot while the villagers erected a simple shrine.

Maula Ali is revered by both Muslims and non- Muslims of the village. Hindus willingly offer their fields for pitching of tents and they also serve them as guests of their 'devta'. This harmony dates back to the time of Dada Raju whose grave is also near Dargah and is also visited by devotees, for it was his call for help that was answered by Maula 'Mushkil Kusha'- a popular title given to Hazrat Ali for his eagerness to help the needy.

Additional Info

The place became popular only after the death of Aurangzeb. During the period of later Mughals, devotees started visiting it in large number as they felt secure due to emergence of Syed brothers in the role of king makers and the patronage offered by queens like Qudsia Begum. Since then, Dargah Aliya Najaf-E-Hind at Jogirampura has been a place of hope for all those who visit the shrine in search of Shifa (Cure) by invoking the pious name of Maula Ali.

Dargah Rudauli Sharif

Dargah Of: Hadhrat Makhdum Shaikh-ul-Aalam Shaikh Ahmad Abdul Haque Sahib-e-Tosha Rudaulwi Quddisa Sirrohu

SH31, Makhdum zada, Dargah Road, Rudauli, Pin: 224120, Uttar Pradesh, Indi



History

The main dargah is dedicated to Hazrat Makhdum Shaikh Ahmad Abdul Haq, who was a member of the Chishtiya Sabriya Sufi order.

His parental lineage connects through a few lines of communication, with Sayyiduna Hadhrat Farooque-e-Aazam (RadiAllahu Ta'la Anh) and spiritual lineage with Huzoor Sultan-ul-Hind Hadhrat Khwaja Ghareeb Nawaz (Rahimahullah Ta'la) by only five chains of communication. Huzoor Shaikh-ul-Aalam's whole life was full of service of Islam and was the revival of Sunnism too. The Khanqah, established by him, is moving rapidly with its highly status on the path of our Sufi Saints. Today, all around the world, every branch of Silsila-e-Sabiriya is only the blessings and the result of predominant position of Huzoor Shaikh-ul-Aalam.

Hadhrat Makhdoom Shaikh-ul-Aalam Shaikh Ahmad Abdul-Haque Farooqui Chishti Sabri Sahib-e-Tosha Rudaulwi Quddisa sirrohu d. 838 (a.h.), founded, the first ever islmaic spiritual monastery (khanqah) of Silsila-e-Sabriya Chishtiya about six and half hundreds years ago, in his native place rudauli sharif, whose main objective was to guide and serve the whole humanity and to move them towards Allah.

After his demise, his successors, in terms of time and circumstances took forward their primary objective until the present time, therefore, 597 years after his demise (wisal) the monastery (khanqah) founded by him has given bigger impact in most parts of the world and successfully flagged for their academic and spiritual success.

The annual celebration (Urs) is observed every year on the 14th and 15th of the Islamic month of Jamadi ul-Akhir.

Dargah Yousufain

Dargah Of: Hazrath Syed Shah Yousufuddin and Syed Shah Sharifuddin

Nampally Darga Rd Nampally, Hyderabad, Pin: 500001, Telangana, India



History

Both Hazraat (Urdu spiritual leaders) are original from Shaam (Present day SYRIA) and during performing HAJ they met with Sheikh E Azam Peer Kaleem ullah Jahanabadi in Mecca. Sheikh Kaleemullah Jahanabadi bait from Qutubi Sheikh Yahya Madani who was from Madina Munawara till his last breath and laid down near to Rouza Khaleefa Rasool Hazrat Usman bin Afwan Razi Allah Hu Tala Anha.

After bait from Sheikh Kaleem ullah Jahanabadi they came along with him to Delhi and later on his instructions they joined the Moghal Force under Aurangzeb regime. Hazrath Syed Shah Yousufuddin and Syed Shah Sharifuddin were military commanders in the army of Aurangzeb. The last Mughal emperor Aurangzeb, according to legend, sought their help in conquering the Kingdom of Golconda, a well-defended fort on a hill built of granite rock.

As the legend goes, during the siege of Golconda, when Aurangzeb's army was camped around the fort for several months, there was a hurricane that swept over the camped troops and blew away almost everything. The troops were left in the open and exposed to the elements. Only one tent stood its ground, and the most miraculous feature was that the candle in the tent still burned, and the flicker of the candle attracted the attention of the troops.

When the troops arrived at the tent they could see the shadows of two men inside. Upon investigating, they found that it was the tent of two of the commanders of Aurangzeb. They had been reading the Quran in candlelight, and the storm blew over, but did not disturb them or their surroundings. They were made famous by this incident and recognized as great saints.

When they died, they were buried in the village of Nampally. Even today, their graves remain and are visited by people of all faiths, who pay their respect to the saints. The saints are more popularly known as Yousuf Baba and Sharif Baba. After conquering Deccan they left forces and decided to stay in Hyderabad, where they were later buried.

Additional Info

Asare E Mubarak, Qadmay Mubark & Libas e Mubark of Prophet Muhammad (Peace and Blessings be Upon him) kept in Dargah

Dargah-E-Hakimi

Dargah Of: Saiyedi Abdul Qadir Hakimuddin

Lodhipura, Burhanpur, Pin: 450331, Madhya Pradesh, India



Saiyedi Abdul Qadir Hakimuddin was born in the period of 34 th Dai Syedna Badruddin Bin Mulla Raj on 14th of Jamadil Awwal 1077 AH(1665 AD).

He was presented the status of 'Haddiyat(sheikh)' by 36th Dai Syedna Kalimuddin . He was made Mukasir Al Dawat by Syedna Noor Mohammed Nooruddin (R.A) and further elevated to the status of Mazoon Al Dawat by 38 th Dai Syedna Ismail Badruddin. The 39th Dai Syedna Ibrahim Vajihuddin is the son of Syedi Abdul quadir Hakimuddin.

He was man of literature and composed treasures of the Books of Dawat including "Bulohar" and "Buzazaf".He was a great writer in Urdu, Sanskrit, Persian and Arabic. He translated the contents of some Sanskrit books in to Arabic in a book called "Qalila Wadhima"

Additional Info

The 17th-century saint was known for his piety, humility and extreme eruditeness. He came to Burhanpur in his way of preaching Islam. Dawoodi Bohra 52nd Dai Syedna Mohammad Burhanuddin and all other Dai starting from 39th Dai are from his Family. Dawoodi Bohra 52nd Dai Syedna Mohammad Burhanuddin and all other Dai starting from 39th Dai are from his Family.

Dargah-e-Hazrath Syed Moosa Shah Qadri Baghdadi (Rahmathullahi Alaihi) urf Annasalai (or) Mount Road Dargah.

Dargah Of: Hazrath Syed Moosa Sha Khaderi

Link Rd, Mount Road, Triplicane, Chennai, Pin: 600002, Tamil Nadu, India



Hazrath Syed Moosa Shah Qadri Baghdadi (RA) arrived from Baghdad Shareef in the middle of the 17th Century (450 years back) and lived on the site of what is now better known as the Mount Road Dargah. In life, Hazrath Syed Moosa Shah Qadri Baghdadi (RA) is said to have had great healing powers. When he died, he was buried next to his house and here his family raised the Dargah Shareef. And to it have flocked the sick over the years, seeking the benefits of healing from his spirit.

When a British engineer in the past ordered the shrine to be demolished for road-widening, his workmen refused to proceed with the work when, at the first attempt at excavation around the building, blood spurted from the soil. When the engineer forced them to resume work, he collapsed - dropped dead, say some - the moment trenching began again.

It is the faith in Hazrath Syed Moosa Shah Qadri Baghdadi (RA) that draws people of all faiths to the Dargah Shareef every Thursday, seeking assurances of good health, answers to their prayers and the blessings of the holy.

This is the most famous Makham of all Chennai Dargahs and attracts people of all faith from all walks of life including music director, A.R. Rahman, who visits every Thursday, Arcot Prince, High Court Chief Justice and various famous icons of various industries.

Dargah-e-sabri

Dargah Of: Hazrat Khwaja Sufi Sabir Mohammed Zakaria Shah Hasni (R.A)

Sabir Nagar, Hilauli block, Unnao District, Musandi, Pin: 209821, Uttar Pradesh, India



Hazrat Khwaja Sufi Sabir Mohammed Zakaria Shah Hasni (R.A) was a renowned Sufi saint who was dedicated to the principles of love, unity and universal brotherhood, as per the path laid down by Hazrat Khwaja Moinuddeen Chishti of Ajmeri, considered the father of Sufism in India. The saint had maintained communal harmony in the society through his message of peace. Today people of different castes and communities from different parts of this country as well as abroad are his disciples.

The mazar (shrine) of Hazrat Khwaja Sufi Sabir Mohammed Zakaria Shah Hasni (R.A) is situated in Musandi Shareef and Hazrat Khwaja Sufi Mohammed Junaid Shah Sabri is Sajjada Nasheen (successor) of the saint.

An annual Urs ceremony is held at this village in the Islamic month of 21st to 24th Shabanul Mauzzam. It is attended by thousands of devotees from all parts of India and overseas. During the four-day event various programmes such as Sufi Qawwali, all India Naat, Mushaira, Qirat competition, sports and cultural events and competitions are organized. An open kitchen for all the devotees attending the Urs is also arranged.

Dargah-e-sharif Siraj-us-Salikeen Hazrat Syed Ghouse Ali Shah Qalandar

Panipati

Huda Sector 11, Huda, Panipat, Pin: 132103, Haryana, India

Hazrat Ghouse 'Ali Shah Qalandar Panipati was born in 1804 at Panipat, in the present-day state of Haryana in a family of Sayyeds who claimed direct descent from the Prophet Hazrat Syedina Muhammad (Sal-lal-lahu Alaihi Wa Sallam). At the tender age of four Hazrat Ghouse

'Ali Shah Qalandar Panipati (RA) began to learn the Holy Qur'an from his mother, while Pandit Ram Sanaihi began teaching him the Hindu scriptures. In his youth he was initiated into three different Sufi orders namely Soharwardi, Qadri and Naqshbandi. He had a total of nineteen spiritual masters, of whom eleven were Muslims and eight were Hindus. Hazrat Ghouse Ali Shah Qalandar Panipati (RA) taught his disciples through short stories and sayings that could readily appeal even to an unlettered audience. Hazrat Ghouse Ali Shah (RA) was by no means an exceptional Sufi, and numerous mystics, from within the Muslim, as well as Sikh and Hindu traditions, have taught the same message, expressing it in different ways.

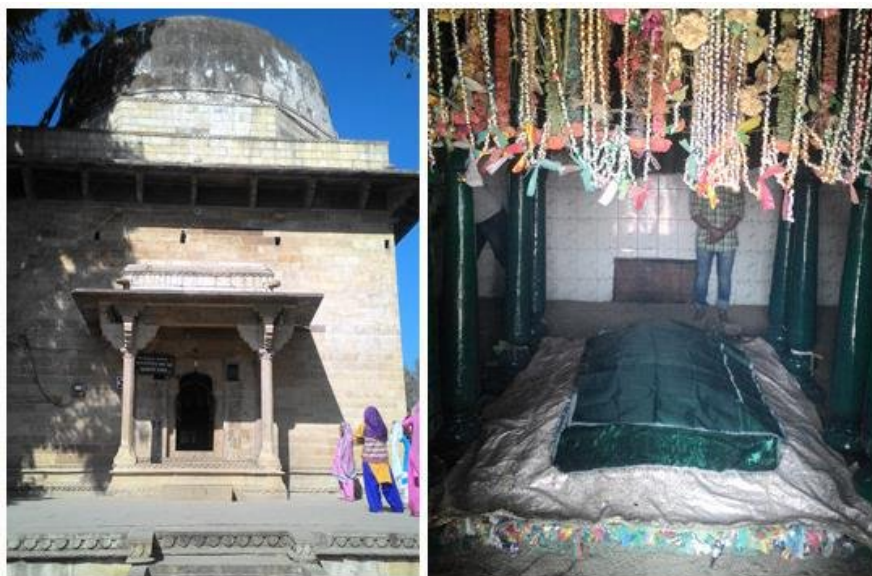
Additional Info

Hazrat Ghouse 'Ali Qalandar Panipati (RA) had a large number of disciples, both Muslim as well as Hindu. His sayings were noted down by one of his closest disciples, Hazrat Gul Hassan, and collected in the form of a book, Tazkirat-ul Ghouseiya. The book, which is in Urdu, deals with a range of issues related to universal love and the true meaning of monotheism.

Dhamoni Sharif

Dargah Of: Syed Mohammad Ishaq Hussain Chisti Baljati Shah R.A

Shahenshah e Darbar Baljati Shah Baba Banda Tehsil District Sagar , Dhamoni, Pin: 470442, Madhya Pradesh, India



History

Syed Mohammad Ishaq Hussain Chisti Baljati Shah R.A has his lineage from Syed Imam Hussain. He came to India from Syria. More details aren't known about him. He is one of the Zinda Wali in India.

The Mazhar of Syed Mohammad Ishaq Hussain Chisti Baljati Shah R.A is not cemented but made up of sand and mud. It is said that every day Syed Mohammad Ishaq Hussain Chisti Baljati Shah R.A comes out from his mukaam and sand is found dispersed every morning when Dargah is opened. Before closing the Dargah sand is collected and a heap is made to shape up the mazhar of Syed Mohammad Ishaq Hussain Chisti Baljati Shah R.A

Additional Info

Dhamoni is a small village and it is advisable to buy offerings/flowers before reaching the dargah,

Dood Nana Dargah

Dargah Of: Hazrat Syedina Sulaiman Badshah Qadri (RA)

Shirahatti Taluk, Gadag District, Lakshmeshwara, Pin: 582116, Karnataka, India



Hazrat Sulaiman Badshah Qadri (RA) Baba urf Doodh Nana Valli Allah (RA) is the descendants of Hazrat Peeran-e-Peer Hazrat Ghouse-e-Azam Dastageer Hazrat Shaik Abdul Qader Gillani Rizwan Allahi Thaalah Alaihi ajmaeen.

Dargah Shareef of Hazrat Sulaiman Badshah Qadri (RA) almaroof “Doodh Nana Valli (RA)” is very famous in Lakshmeshwar. The Name Doodh Nana is so because people bring Milk to perform fateha in the dargah shareef. The Dargah attracts a large number of people bringing milk from different villages to offer fateha and to take the blessings of this Sufi Saint Hazrat Suleman Badashah Khadri (RA) urf Doodh Nana Valli (RA). People also bring flowers to offer on the Mazar-e-mubarak which are grown in the gardens from near by villages itself. People from different communities love this great sufi saint because he fulfils and blesses to all who come and pay respect. So people from all communities get solve their difficulties and problems and take the blessing from this great sufi saint auliya allah.

Additional Info

This sufi saint is very famous and even his painting photos are sold in different dargahs of south India on the occasion of various urs-e-shareefs of other dargahs in south India.

Erwadi dargah

Dargah Of: Qutbus Sulthan Syed Ibrahim Shaheed Badusha Radiyallh Ta'ala anhu

Ervadi Dargah -Ramanathapuram Rd, ramanathapuram district, Erwadi , Pin: 623566, TN, India

The main dargah which came to be established is dedicated to Seyyad Ali. There are three other dargahs here, one of Shahid's mother Fathima, the second is of his wife Seyyad Ali Fathima and the third of his son Abu Thahir. The land for building the darghas was a gift from the Maharaja of Ramanathapuram and dargha, and the Nawab of Arcot built the main dargah in the Arab year of 1207 and named it Ektibagh.

Saeed Ibrahim Uliullah, also called Quthbus Sultan Syed Ibrahim Shaheed Valiyullahal, king from Saudi Arabia came to Erwadi during 530 Hijri year when it was under the reign of Maharaja Vijaya Regunatha Sethupathi, King of Madurai. He came with intent to preach Islam. The Sultan performed many magical feats which impressed the king who then gifted him with 6,000 acres (2,400 ha) of land. However, it is said that king was blessed with an heir when he prayed and drank the holy water at the dargah for 41 days.

Following this Hindus of the village, impressed with the miracles performed by the Sultan, wanted to convert to Islam. At that time the king who had succeeded Sethupathi was Vikrama Pandya who opposed this conversion of Hindus. As a result of this opposition there was a battle between the Seyyad Ali and Vikrama Pandya in which the former was killed along with members of his family including his son who was only of 17 years age. Seyyad Ali became a martyr and the tomb where he was buried became a dargah or saintly place. People have great trust in the magical powers of the dargha which has resulted in unity among the Muslim and Hindu communities. The shrine has become a very popular place for healing mentally deranged people as it is believed that the water and the oil from a lamp from the dargha has spiritual healing powers and is administered to the sick people.

According to a local legend, after Shaheed Valiyullah (Seyyad Ali) died in 1198 his descendant Nalla Ibrahim Valiyullah had a dream in which Valiyullah was directed by the saint to build a dargah in his memory at the particular place. Valiyullah then built the dargah and his descendent are maintaining it now.

An annual festival commemorating the martyrdom of Seyyad Ali is held at Erwadi in the Islamic calendar month of Dhu al-Qi'dah, and the festival is named "Chandanakkudam" or "sandhanakoodu" when the tomb of the saint is given a coat of sandalwood paste. On this occasion a religious flag is hoisted over the dargah, and the right to hoist this flag rests with the local Hindu communities of Karuppaiah Yadavas, Ambalathar, Nadar and Vanniar. It marks a symbol of religious harmony when a very large number of people of all faith attend the festival. The Grand festival starts on 1st of Zul Qaida and ends on 30th of Zul Qaidah of every Hijri year.

The main shrine (Dargah) in Erwadi is the holiest place in Tamilnadu because it is mixed with the soil of madinah. Qutb Sulthan Syed Ibrahim Shaheed and most of his family members, close relatives and other shuhadaas' grave is found in the main dragha. The big hall of the Shrine of Hazrat Sultan Syed Ibrahim Shahid was constructed by Eiatibar khan, during the time of The Nawab of Arcot. The main Dargah has three entrances. It is fully opened except for the dargahs. Thousands of pilgrims stay here in the mixture of madinah's soil which is supposed to cure all kind of fatal diseases with the blessings of Shahid Badusha.

Additional Info

The dargah is well known for healing mentally deranged people, and about 1,000 devotees of all religious beliefs visit the shrine every day. The cure offered to the sick people is only the holy water from the dargha twice a day, apart from prayers.

Fakir Bava Dargah

Dargah Of: Hazrat Syed Badru Rehmat-ulla-Alai R.A

Oliya Pir Aloda, Mehsana district, Aloda, Pin: 384435, Gujarat, India

Hazrat Syed Badru Rehmat-ulla-Alai R.A came from Mecca and settled in Aloda village more than 700 years ago. He was well known as a Sufi saint in the region and the villagers called him Fakir Bava.

Residents of this Hindu-dominated village contributed Rs 17 lakh for the renovation of this 700-year-old Dargah which was badly damaged during the 2001 earthquake.

Ganj Muradabad Sharif

Dargah Of: Hazrat Maulana Shah Fazle Rehma Ganjmuradabadi (R.A)

Unnao District, Ganj Muradabad, Pin: 209869, Uttar Pradesh, India



History

Hazrat Maulana Shah Fazle Rehma Ganjmuradabadi (R.A) was born on 1st Ramzan Mubarak 1208 Hijri. He was so much involved in the love of Allah and our Holy Prophet (Salla Allahu ta'ala 'alayhi wa Sallam) and in the same way our Holy Prophet (Salla Allahu ta'ala 'alayhi wa Sallam) and His Family (Ahle Bayat) use to love him .Whenever he wanted he had the didar (vision) of Holy Prophet (Salla Allahu ta'ala 'alayhi wa Sallam). He had spent his whole life teaching the qualities of Islam, Sunnah, Love and Humanity. He dedicated his whole life for the welfare of mankind. He had the khilafat from Qadri, Chisti, Naqshbandi and Soharwardi Silsila. He also shares the blood relation with all this 4 silsila including silsila-e-arabiya. He also took the knowledge of silsila-e-madariya from his pir sahib but his main interest was in silsila-e-naqshbandiya. Many time he was blessed with the vision of Panjatan Pak (alaih salam), Shaba-E-Karam(radiallahu anhu), Gaus-e- Pak (R.A) he use to call him Nana jan, Mujadid Alif Sani (R.A) and many great personalities.

He was the son of Hazrat Makhdoom Sheikh Ahlullah Miyan (R.A) and the grandson of Muhammad Barkatullah Miyan (R.A). Right from his infancy, the child wasted no time in games and devoted himself completely to prayers.

Hazrat Maulana Shah Fazle Rehma Ganjmuradabadi (R.A) comes in the 31st generation of Hazrat Abu Bakr Siddique (radhi Allah ta'ala anhu) from his father side, and was a Hassani wal Hussaini Syed from his mother side. He was born in Mallawan Sharif which is in Uttar Pradesh 9km from Ganjmuradabad Sharif there is a very famous Mazaar Sharif of Hazrat

Makhdoom Misbah-ul-Ashiquine urf maghan miyan (R.A) in Mallawan Sharif. He was so much involved in the love of Allah and his Holy Prophet (sal-lala-laho-tala-alaihi-wasalm) his face was very similar to Holy Prophet (sal-lala-laho-tala-alaihi-wasalm) due to which several Aulia Allah use to come to visit him. He was very Jalali Buzurg whenever he use to see at any tree the tree use to get dry. Hazrat Maulana Shah Fazle Rehma Ganjmuradabadi (R.A) comes in 9th generation of Hazrat Makhdoom Misbah-ul-Ashiquine (R.A). When Hazrat Maulana Shah Fazle Rehma Ganjmuradabadi (R.A) was hardly 11 years of age when his father passed away.

His life was very simple. He dressed very poorly. He lived on bajra bread. He lived in a mud house. He used to smoke the hookah because of constipation. His disciple brought him costly clothes but he wore only rags. The Master had a miraculous touch and he cured everybody by simply praying for him. He cured some of the most dangerous diseases by simply giving water to the sufferers.

Hazrat Maulana Shah Fazle Rehma Ganjmuradabadi died on 22nd Rabi ul awwal 1313 Hijri.

Ghodwadi Shareef

Dargah Of: Hazrat Syed Shah Ismail Quadri R.A

SH 75, Bidar District , Humnabad Taluka, Ghodwadi, Pin: 585418, Karnataka, India



History

Hazrat Syed Shah Ismail Quadri who was great sufi saint of ninth century Hijri and he belongs to Sadat of Hussaini chain (descendant of the holy prophet). He was pious and has good conduct and character and he was very kind and used to help the poor and needy persons and he used to welcome guests in the house so in this way he possess the good habits of Sadat family (descendant of the holy prophet).

He was Syed Shah Chanda Hussaini of Gogi Sharif's sister's son. During the reign of Sultan Ala Uddin Bahmani in the year 838 A.H. he became an employee in the royal army and he was used to stay in Mohamedabad (Bider). During his stay at Bider one Brahman girl was kidnapped and taken to the royal palace of Sultan Himayun Shah Bahmani so for this reason he wore his military uniform and entered the palace to save the Brahman girl from there. The details of this event is mentioned as follows.

Sultan Himayn Shah Bahmani was well known due to his bad character and conducts and for this reason he name became well known as cruel king of Bahmani kingdom. During his rule this event was happened. There was one Brahman neighbour of Syed Ismail Shah Quadri and he has one beautiful and lovely daughter and she was used to visit him and pay her respect and honor to him. when she became adult then the news of her beauty has reached to the sultan so he has given instructions to the royal servants to bring her to the palace by force. So as per order of the sultan she was snatched by royal servants from her parents and she was presented in the palace of the sultan. Upon this event the parents of the girl approached the Shaikh for his kind help for the early recovery of the girl. Upon informing the details of kidnapping case of the girl the parents have requested his kind help in this matter so that the girl will become free from the royal palace.

Upon hearing the details Hazrat Ismail Quadri was much effected and became upset and angry due to bad act of kidnapping case of the sultan and injustice in this matter and so wore his military uniform and has entered the palace without any problems and difficulties despite of huge securities measures at the royal palace and .Upon his entery there he has watched that the girl was decorated well in best royal dress and presented before the sultan. When the girl has saw him then she stood and ran towards him and came into his custody and control. So the Shaikh Saheb took her and went out of the palace safely without any difficulty and problem even though there were many thousand security guards were there to protect the palance. Upon reaching the resident of the girl's house and he has handed over the girl to the parents and instructed them to leave the place and to go some other area for the safety measure in this matter and he assured them there will be great help of Allah with them and Allah will protect the girl and help them lot in this matter and they will be safe and secure in this problem. Upon this work he has came to his house and took his 3 sons and wife on high speed horses and went away from the city of Bider and went towards in the west direction. Upon his departure of his family from there was dangerous cry of pain and moaning and mornful atmosphere in the palace.

During the investigation in the palace it is revealed by the guards and they have informed the sultan that they have not seen where that person has gone and they do not know about such information. As the sultan was not successful in his bad deed so he was very upset and angry in this matter. So for this reason he has ordered his army men for the revenge in this matter and so he has ordered to caught and kill him on the way.

When the army of the sultan has proceeded to caught or kill Hazrat Ismail Shah Quadri but they could not able to caught him or kill him so the army has attacked on him. So for this reason the Shaikh has used arrows in his defence and has thrown his arrows on the army of the sultan. Due to kind grace of Allah and due to his miracle one arrow used to kill large number of army men of the sultan and at last the army of the sultan was defeated badly by the Shaikh and due to this reason the sultan has called back his remaining army to Bider. Upon this event the Shaikh Saheb went upon the top of the mountain which is near to Ghod Wadi village.

Due to arrangements of his stay on the ground so he has thrown an arrow from the top of the mountain and has ordered his servants to find the arrow and bring it back to him and to mark the place where it will fall. When the servant pulled the arrow from the ground and they find a Spring at the point at which arrow was fixed on the ground and from where spring emerged from an underground course. After this event he along with three sons and wife get down from the mountain and came near the spring water area and after ablution he has started his worship there. Upon finish of his worship he has thrown another arrow in the western direction and which went in the thick forest. He asked his servants to find that arrow but they could not find it in the thick forest. So for this reason he went there in the thick forest and found the arrow which was available there. He and his family members settled down permanently there and after some time he has left this world.

His family members.

The name of his wife and the names of his sons are mentioned as follows. All these family members were with him during his stay in Bider and Ghod Wadi Sharif.

Wife's name : Zahra Bi Saheba.

The names of his sons.

1.Syed Shah Mahatab Quaderi.

2.Syed Shah Faiz Ullah Quaderi.

3.Syed Shah Haider Quaderi.

The graves of the above family members are available in the shrine area.

Additional Info

On every Thursday the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Shaikh's name . During the summer time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Shaikh's name and offer sacrifice of goats and specially on Amvas (lunar month's last night) day the visitors in large number will visit the shrine and offer coconuts there.

Ghousi Shah Dargah

Dargah Of: Alhaj Moulana Peer Ghousi Shah (RA)

Afzal Gunj, Ghansi Bazaar, , Hyderabad, Pin: 500012, Telangana, India

History

Alhaj Moulana Peer Ghousi Shah was a renowned Muslim Sufi, saint, scholar, writer and poet from the Indian subcontinent; whose poetry in Urdu and Persian is considered to be among the greatest of the modern era. Tayyabat-E-Ghousi is considered one of the famous poetic book in tasawwuf which has a collection of poems - Hamd, Na`at, Manqabath, Rubaiyat . He was the most famous disciple and successor of Syed Kamalullah Shah also known as Machiliwale Shah who in turn became the spiritual master of India's noted Sufi saints.[1] He was born on 1 July 1893 A.D. in Hyderabad corresponding to 16th zil haj 1310 hejiri.

He was 20 when his father died in 1913. Ghousi Shah studied under Maulana Hameedullah. He learnt Urdu, Arabic, Persian: Fiqh, Hadith, Tafseer. He also learnt calligraphy. Ghousi Shah embodied in his person, all the elements of Akhlakhe Muhammadi – the character of the Islamic prophet Mohammed. Ghousi Shah Saheb was a total transparent person. His surrender to God was total. As an orator, he left a deep, intimate impact upon his listeners. He would stir their hearts by his powerful words. As an interpreter of wahdatul wujud he was unique. He was a great Khateeb – an orator who left a great impact upon the audience.

His father, Alhaj Kareemullah Shah, brought him up and initiated him in Tasawwuf. He developed love for Allah after the initiation. This love grew into great passion and ishq, after he met Hazrath Machiliwale Shah. He took Baiyat under him and was awarded khilafath instantly. It was a turning point in his life. Syed Kamalullah Shah(Machiliwale Shah) a businessman from Mysore, surrendered himself to Syed Sultan Mahmoodullah Shah Hussaini, when he first met him in Secunderabad. The meeting transformed him totally. He was initiated in the order. You was a one-year child, when Syed Sultan Mahmoodullah Shah Hussaini died.

Ghousi Shah Saheb died on 4th Shawwal, 1373 hijri corresponding to Sunday, 6 June 1954 A.D in Hyderabad. He was buried in his father mosque Masjid-E-Kareemullah Shah, 15-6-341, Begum bazaar, Hyderabad, India

Gorippalayam Dargah

Dargah Of: Hazrat Khaja Syed Sultan Alauddin Badusha razi and Hazrat Khaja Syed Sulthan Shamsuddin. 15, Pallivasal St, Goripalayam, Madurai, Pin: 625014, Tamil Nadu, India



History

Crowned with a colossal dome painted in bright white and tall minarets embellished with colourful niches, the Goripalayam Dargah stands out amidst the hotchpotch of shaky old buildings in the neighbourhood. A flight of steps leads to the impressive façade behind which tin-roof tenements with cement flooring provide shelter to people who stay at the dargah for days and months, seeking divine intervention to their problems, mostly ill-health.

For a brief period in the 13th Century, the Pandya country was ruled by sultans of Yemen namely Hazrat Khaja Syed Sultan Alauddin Badusha razi and Hazrat Khaja Syed Sulthan Shamsuddin – who have been sanctified in the Goripalayam Dargah.

A courtyard in the centre with ornamental stone pillars and wooden windows leads into the heart of the dargah where the two Sultans lie in two separate graves next to each other. There is also one invisible grave of Hazrat Khaja Syed Sultan Habibuddin razi who is also known as Ghaibi Sulthan who came to India to spread Islam.

The two rulers were brothers who ruled the northern part of Madurai after coming from Oman during the 13th century to spread Islam after hearing about the travel of Hazrat Qutb Sulthan

Syed Ibrahim Shaheed Badusha of Erwadi and His victory in south India followed by the established Islamic rule in Madurai and Ramanathapuram provinces. Hazrat Kazi Syed Tajuddin Radiyallah, the founder of Kazimar Big Mosque and who lived in Kazimar Street was government Kazi (Islamic legal advisor and jury) to the Sultans. The descendants of Hazrat Kazi Syed Tajuddin are still living in Kazimar Street and the Kazimar Big mosque is being maintained by them. From the time of Sultans the Kazis to Madurai city are appointed from the descendants of Kazi Syed Tajuddin and this tradition was followed by the Pandiya Rulers, the Nayak rulers, the Nawab rulers and the British rulers. Even today the post independent democratic state government of Tamil Nadu appoints Kazi to Madurai only from the descendants of Kazi Syed Tajuddin who was the Kazi to the Madurai Sultans.

An ancient Tamil inscription can be found planted on the outer campus of the Maqbara of the dargah campus:

The descendants of Sulthan Alauddin Badusha, and Sulthan Shamsuddin Badusha (called as Sultans of Oman) purchased from the then King Koo(n) Pandiyan the land of Gorippalayam Dargah for a Feet of Gold piece and other six villages (namely Bibi Kulam, Chokkikulam, Cholikudi, Chirudoor, Kannanendal, Thiruppalai) at the rate of 14,000 Gold pieces for the maintenance of Gorippalayam Dargah.

During the reign of King Veerappa nayakkar of the Madurai Nayak rulers, a dispute arose between the Huqdars of the Durgah and the employees of the Nayakkar Government regarding the six villages. The case was taken to King Veerappa Nayakkar, who inquired and verified the documents written by King Koo(n) Pandiyan and gave his verdict in the year 1573 A.D. as the Six villages and the Dargah land belongs to the Descendants of Sultans and it should be in their enjoyment till the existence of Sun and Moon and who violates this will be liable for the sin of slaughtering a cow in the bank of river Ganga.

This inscription is considered a piece of evidences to prove the existence of the Dargah since 13th century. The anniversary Urus festival of this dargah is held on 15th night of the Islamic month of Rabi al-awwal on every hijri year.

Additional Info

The anniversary Urus festival of this dargah is held on 15th night of the Islamic month of Rabi al-awwal on every hijri year.

Haji Ali Dargah

Dargah Of: Sayyed Peer Haji Ali Shah Bukhari

Dargah Rd, Haji Ali, Mumbai, Pin: 400034 , Maharashtra, India



Haji Ali Dargah is the complex housing the tomb of the Muslim Saint Pir Haji Ali Shah Bukhari (R.A.). Along with the tomb, there is also a Masjid at Haji Ali. This monument has been sentinel to the shores of Mumbai since a long time. Sayyed Peer Haji Ali Shah Bukhari, who gave up all his worldly possessions before making a pilgrimage to Mecca. Hailing from Bukhara (present day Uzbekistan), Bukhari travelled around the world in the early to mid 15th century, and then settled in present day Mumbai.

Once the Saint saw a poor woman crying on the road, holding an empty vessel. He asked her what the problem was, she sobbed that her husband would thrash her as she stumbled and accidentally spilled the oil she was carrying. He asked her to take him to the spot where she spilt the oil. There, he jabbed a finger into the soil and the oil gushed out. The overjoyed woman filled up the vessel and went home.

Later, Pir Haji Ali Shah Bukhari had a recurring and disturbing dream that he had injured Earth by his act. Full of remorse, he soon fell ill and directed his followers to cast the coffin carrying his body into the Arabian Sea. Haji Ali died during his journey to Mecca and miraculously the casket carrying his body, floated back to these shores, getting stuck in the string of rocky islets just off the shore of Worli. Thus, the Dargah was constructed there.

Additional Info

The Dargah is built on a tiny islet located 500 meters from the coast, in the middle of Worli Bay, in the vicinity of Worli. The accessibility to the dargah is very much dependent on the tides. As, the causeway is not bound by railings, when the causeway gets submerged during high tide it becomes inaccessible. Therefore, the dargah is accessible only during low tide.

Haji Baba Ratan mazar

Dargah Of: Hazrat Baba Rattan ibn Nasr Hindi (R.A)

Street Number 1, Hazi Rattan Nagar, Old City, , Bathinda, Pin: 151001, Punjab, India



History

According to legends, he was a companion of the Prophet Muhammad and lived for over 700 years. Baba Ratan twice visited Mecca and met the Prophet on both occasions. He is believed to have seen the miracle of splitting of moon with his own eyes. There is controversy as to whether he embraced Islam or not but there is no doubt that he spent considerable time with Rasul Allah. The first reference to Haji Ratan in Islamic literature dates back to twelfth century. Several Hadith collectors traveled from as far as Andalusia and Central Asia to collect the supposed traditions from him. Abu Marwan Andalusi, a Spanish Muslim chronicler, visited Haji Ratan and penned an interesting sketch of him.

When he arrived at the Baba's monastery, he was taken aback to see an ancient, wrinkled man, his cheeks covered with hair 'as white as cotton'. The Baba addressed him in a language he could not understand. When he heard the translation, Abu Andalusi came to know that Baba Ratan was present in Medina during the famed Battle of the Trench./He was just fourteen years of age at that time. When the Prophet saw him laboring at the trenches, he blessed him with a long life. His name is mentioned by Ibn Hajar Asqalanl in his' AsabafI Marifati s-Sahdba' and also by A'dh-Qhahabiin his 'Tajrid'. Ibn Hajar calls him as one of the companions of Rasul Allah.

Another account of the story is as follows-

Baba Rattan Hindi was from a village of Batinda in India and was a follower of Hindu religion. He was a trader by profession, who used to regularly travel from India to as far as the Arabian lands.

Baba Ratan Hindi narrates an event during his trading days; "Once, during our trading visit to Arabia, we travelled through Makkah, and passed a small village. We came across a small handsome boy who was looking after a herd of goats, trying to cross a nearby creek.

Due to heavy rainfall, the water was fast flowing, all the goats jumped across, but the small boy had difficulty crossing. With basic language, I kindly offered to help. I carried the handsome boy on my shoulders and crossed to the other side. The charming boy then said a prayer for me with such words "May Allah gives you long life". The charming boy uttered this 7 times. It was rather surprising and unusual to see such composition in a child; I adored this very much, however we carried on with our trading journey.

Some 50 years later, we were sitting in the middle of the jungle, in our village. Suddenly we witnessed the moon being split into two halves and then rejoining again. We were so astonished by this sighting; we started to enquire from people for an explanation. People would acknowledge the event but could not dwell further into the event.

Once, a group of traders from Makkah came to India and we enquired from them with regards to this event. They explained that a man from the Quraish named Muhammad (S.A.W), who announced his Prophethood and had shown many miracles. He was challenged by the people of Makkah to split the 14th day moon (full moon). With His Index Finger, He pointed towards the moon and the moon split in two. Then the people of Makkah challenged Him (S.A.W) to join the moon back again, He pointed to the moon and it joined back together.

Upon hearing this; I felt a desire to meet this young man. After trying for some years, I finally made the long journey to Makkah. When reaching Makkah, I was told by the people that the Holy Prophet (S.A.W) had migrated to Madina Shareef.

After reaching Madina Shareef, I enquired about the Prophet (S.A.W) and was directed to Masjid Nabwi Shareef. Upon arrival in the Masjid I saw the Companions sitting amongst a beautiful man who was the Prophet (S.A.W). It was as though I had seen the full moon again.

I explained that I had come from India upon hearing about His (S.A.W)'s miracles. I said; "please show me a miracle as well so that I can declare my faith in you". He (S.A.W) smiled and replied "Ratan Hindi, is that childhood Dua (supplication) not enough of a miracle for you, when you helped me cross the creek (stream) and I prayed for your long life"? Upon hearing this I accepted Islam".

Hazrat Baba Ratan (R.A) accepted Islam and then returned to India, where He (R.A) lived on to the great age of 700 years. This amazingly long life was due to the Dua made Seven times by the Holy Prophet (S.A.W), in His (S.A.W) childhood.

Hazrat Sheikh Razi al-Din Ali ibn Saeed Lala ibn Abdul Jaleen Ghaznawi (R.A) mentions that when I visited Hind in 624AH, He (R.A) narrated to me some incidents of the blessed majlis of Holy Prophet (S.A.W).

Hazrat Allamah ibn Hajr Asqalani (R.A) has mentions Hazrat Haji Rattan ibn Nasr Hindi (R.A) in his book Al-Asabah (R.A) Tarif al-Sahabah and Hazrat Sheikh 'Alau- din Samnani has also mentioned him in his book Fasl al-Khitaab.

Baba Ratan is said to have died in 1234-5 A. D. and lies buried in his present shrine at Tabar Hind(former name of Bhatinda). Mazaar, Pir Baba Haji Rattan of Bhatinda city represents the multi-cultural facet of Punjab. This place of worship is open to people from any religion. This mausoleum is located between the grain market and the Civil Hospital and has a peaceful atmosphere. "Pir Baba Haji Rattan" has represented India as its ambassador in the sacred city of Mecca."Pir Baba Haji Rattan" answers the prayers of everyone from any religion who seeks his blessings. So the city of Bhatinda worships the "Pir" as an existing God.

Additional Info

The shrine of Baba Haji Rattan is associated with the popular legends of the visits of 'Sikh' Gurus; Guru Nanak, Guru Hargobind and Guru Gobind Singh. Punjab Wakf Board manages the shrine and an iron railing protects the grave of the saint. Before partition, it was the most popular shrine of Indian sub-continent but today it stands as a shadow of its regal past. An annual Mela also takes place every year at the shrine

Haji Bahauddin Walad

Dargah Of: Syed Sultan Hazrat Bahauddin Shah Asfahani Baba

Marine Lines(East) Vitthaladas Thackersey Marg New Marine Lines, Marine Lines, Mumbai,

Pin: 400020, Maharashtra, India



History

azrat Al-Haaj Bahau'ddin Shah Asfahani Rd. S/o Hazrat Al-Haaj Jamaalu'ddin Asfahani Rd. disciple of Hazrat Sayyed Mustufa Rd. We don't have Any type of written biography or Information about Hazrat Al-Haaj Bahau'ddin Shah Asfahani Rd. so we appeal to you, if you have Any informations regarding them is always Welcomed.
The dargah is opposite Bombay hospital.

Haji Malang Dargah

Dargah Of: Hazrat Abdur Rehman Malang

Wadi, Kalyan, Thane district, Mumbai, Pin: 421304, Maharashtra, India



Haji Malang was a Sufi saint who came to India in the 12th century AD from the middle east. In Thane district of the state of Maharashtra a king by name "Nal Raja" ruled. The atrocities on the common folk and the havoc created in his state by the demons reached unbearable proportions. The cry from the oppressed had reached to God abd God ordered Baba Malang to pay a visit to the place from where these crimes against the society are committed and to ensure safety and wellbeing of the common man by eliminating these demons.

Baba Malang and his followers reached the small village called Brahman wadi near this mountain. On reaching, he felt very thirsty and asked for water from a house belonging to a Brahman Ketkar Family. The Brahman, realizing that Baba Malang and his followers are tired, arranged for a place to rest and offered them Milk instead of water. This holy act of the Brahman was duly appreciated by Baba and he blessed him. He took leave from the Brahman in order to complete the work ordered by the God at the earliest.

They found a small and cleaner place where Bakhtawar wanted to put so Baba Malang blessed him, and said "that during "Kalyug" this place will be known as "first Step" and will be treated as sacrosanct."

According to legend the King and Queen have been turned to stone and even today are stoned by believing public. A climb to the mountain includes being carried by a rope across two peaks for Rs. 20.00 After this you carry on climbing and try to stone the peaks and it is believed that if your stone hits one of the peaks then your wish will be granted as long as you do not wish for the throne of Delhi.

URS Once a year it is time to celebrate a big festival on this mountain named after Baba. From the Dargah, a further hike of 45 minutes to 1 hour, takes you to the graves of " Panch Peer " which are of the disciples of Baba who came with him.

When HAJI MALANG BABA came on their horse they where at the bottom of the mountain the actual height of this mountain was 3 times higher than the orignal one which is now. When HAJI MALANG BABA saw peak of the mountain the horse jump till the peak of the mountain and the mountain height was decreased by 3 times and there are footprints of their horse from where WATER STARTED COMING OUT FROM THAT TIME AND TILL TODAY THE WATER COMES OUT AND TO CLEAN WATER FOR DRINKING NO ONE KNOWS FROM WHERE THE WATER IS COMING. This place is known as GHODAY KI TAAP.

Also there is mazhar of PANCH PEER on the opposite mountain many people have tried to go there but only few of them have made it so the KHADIMS of that mazhar have brought EIT that is (BRICKS) of that mazhars and kept there the place at a few distance from HAJI MALANG BABA.

When we go to HAJI MALANG the first dargah where we have to give salami is of Hazrat BAQTAWAR SHAH AND the second dargah where we have to give second salami is of

HAZRAT SULTAN SHAH these hazrat's were one of the companion of Hazrat HAJI MALANG BABA and came from GULF to take HAJI MALANG BABA back to GULF but HAJI MALANG BABA refused and said from now this is the place where i will spend rest of my life so Hazrat BAQTAWAR SHAH AND HAZRAT SULTAN SHAH also stayed there till end of their life. HAZRAT HAJI MALANG BABA said if you want to meet me and give me salami you have to first give SALAMI to these 2 dargah.

Additional Info

Haji Malang, is a 300 year old dargah at Kalyan one of few dargahs where a Hindu vahivatdar (traditional priest from the Hindu Karandekar family) and a Muslim mutavalli (claiming to be distant kin of the saint), had both been officiating at religious rituals. Hazrat BAQTAWAR SHAH is the first salami and Hazrat SULTAN SHAH is the second Salami.

Haji Pir Dargah

Dargah Of: Pir Haji Ali Akbar

Haji Pir Dargah, Hajipir, Pin: 370510, Gujarat, India



History

It is said that Ali Akbar was a soldier of Sahabuddin Ghorī. After his service is over he settled in a local village named Nara and started to help people and animals. He used to save the cows that were driven away by the local goons and dacoits. He later on was entitled to be a “Haji” after he visited the greatest pilgrimage of the followers of the Islam faith- the Haj. The locals used to call him Haji Pir and Zinda Pir.

People here believe those who visit the Haji Pir Dargah and make a wish- that comes true. After worshipping in the Haji Pir Dargah, they travel four miles to the Karol Pir.

Some superstitious people walk on fire in front of the Haji Pir Dargah with a hope that their wish will be fulfilled by the messiah.

Haji Pir Fair is celebrated at Haji Pir (Banni) on 1st Monday of Chaitra (April) 'Ramkatha' programs are staged here together by the local Hindus and Muslims.

Additional Info

The Haji Pir Dargah is not only visited by the Indians but also the Pakistanis along with tourists from coming to Gujarat, India from different parts of the world. Devotees here donate open handedly as they believe that whoever donates with full heart their wealth multiple gradually. There are many stories that tell about those donators whose wealth have been doubled and tripled with the passage of time

Hare Bhare Sahib

Dargah Of: KHWAJA SYED ABUL HASAN QASIM

Jama Masjid Chandni Chowk, Delhi, Pin: 110006, Delhi, India



The shrine of Khwaja Syed Abul Hasan, Hare Bhare is unique among them as it is right in the heart of Old Delhi, just below the steps of the Jama Masjid, A neem tree grows above it, which divides the mazaar from the grave of the saint's disciple, Sarmad Shaheed that is painted red as a sign of his martyrdom, while his mentor's tomb is green in colour to donate immortality. Hare Bhare Sahib lived during the reigns of Jahangir, Shah Jahan and Aurangzeb and is believed to have come from Central Asia.

Additional Info

He gave the design of the Jama Masjid New Delhi through one of his murid namely FAZIL KHAN to SAAHJAHAN.Said that the masjid is like masjid AQSA.He stayed there when it was a jungle .

Harzat Shah Ruknuddin Tola

Dargah Of: Harzat Shah Ruknuddin Tola R.A

**Hazrath Ruknuddin Tola Darga, Pallapur, Zaferabad Post Sindagi, B, Aland Rd, , Gulbarga,
Pin: 585103, Karnataka, India**

The shrine is dedicated to a 14th century Muslim saint, who spent around 40 years praying on the hillock, on the top of which the shrine is constructed.

Right next to this Dargah is the shrine of Shah Qadri, who was originally a Hindu, named Rama Rao. Qadri was a disciple of Hazrat Ruknuddin Tola and known for his spiritual accomplishments. It's only because of this Brahmin that Hazrat Ruknuddin decided to give up non-vegetarian food. After his death, nobody was allowed to visit his shrine after consuming non-vegetarian food.

Once Khwaja Banda Nawaz Gesu Daraaz visited Harzat Shah Ruknuddin and when he saw him he said " Your worship is more than mine by one tola" and since then he was popularly known as Harzat Shah Ruknuddin tola.

Hazarat Shah Najmuddin qalandar

Dargah Of: Hazrat Syed Najmuddin GhouseDahr Qalandar(rahmatullah alaih)

Dhar Mandav road, Nalcha Sharif, Nalchha, Pin: 454001, Madhya Pradesh, India



History

Hazrat Syed Najmuddin GhouseDahr Qalandar(rahmatullah alaih)(wisaal 837 Hijri) was grand Sheikh of Qalandariya tareeq in Indo-Pak subcontinent. The title 'Qutub ul Aqtaab' was inscribed on his forehead. In the initial days he did bayt on the hands of Hazrat Khwaja Nizamuddin Auliya(rahmatullah alaih) who later asked him to go to Rum to get faiz from

Hazrat Shah Khizr Rumi Qalandar(rahmatullah alaih) who gave him the title of 'GhouseDahr'. After receiving the khilafat from Hazrat Khizr Rumi he toured Arab, Ajam, China and Hindustan and finally settled in Malwa. One of his khalifa is famous Wali of Jaunpur Hazrat Qutubuddin Qutub Binadil Qalandar(rahmatullah alaih). Hazrat Maja Qalandar, Hazrat Basit Qalandar and other Qalandari saints belong to the spiritual order of Hazrat Najmuddin Qalandar. His total life span was 220 years. His mazar is located in Naalcha sharif, Dist. Dhar, Madhya Pradesh, India.

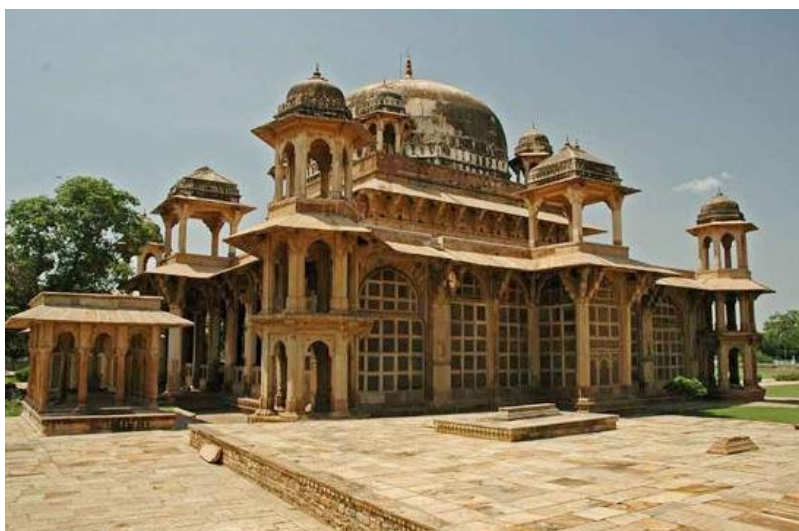
Additional Info

Shajra e Qalandariyya: Hazrat Syedddna Ali Murtuza Hyder a Karrarr RaziAllahu Anh wa Karamallahu wajhuhul Kareem(Najaf Ashraf) Hazrat AbuAbdullah AbdulAzeez Makki Alambardaar Qalandar(founder of Qalandariyya tareeq, loc. unknown) Hazrat Shah Khizr Rumi Qalandar(loc. unknown) Hazrat Syed Najmuddin GhouseDahr Qalandar(Naalcha) Hazrat Qutubuddin Qutub Binadil Farooqi Qalandar(Jaunpur) Hazrat Shah Qutub Qalandar(loc. unknown) Hazrat AbdusSalaam Qalandar(loc. unknown) Hazrat AbdulQuddus Qalandar(Jaunpur) Hazrat Sultan Shah Muftaba Maja Qalandar(Laharpur) Hazrat Fateh Ali Shah Qalandar(Jaunpur) Hazrat Alhadiya Ahmad Qalandar(Laharpur) Hazrat Syed Basit Ali Shah Qalandar(Damgada) Hazrat Kazim Anwar Qalandar(Kakori)

Hazarth Gous E Gawliori Mohammed Gous

Dargah Of: KHWAZA HAJI HAMMIDUDDIN BIN KHATIRUDDIN ATTARIYUL SHATTARIYUL

Tomb of Mohammad Ghous Shattari Tansen Nagar, Gwalior, Pin: 474002, MP, India



Mohammed Gaus was born in the Bihar',in the village Ghazipur on 7th Rajjab 907 Hijri and died on 14th Ramazan 970 Hijri,his followers are all over the world and his legal Heir's are also

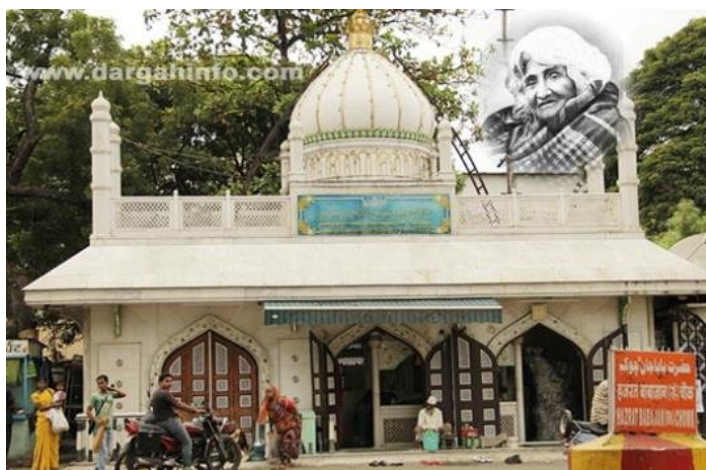
in Bhopal, Pakistan and also in Gujarat. He was spiritually honoured by the Mogul king Humayun. Sangeet Samrat Tansen was his follower and his samadhy is near his Peer's dargah in Gwalior, he also was the Peero-Murshid of famous Indian Saints Hazrat Shahwajihuddin alwiyl gujrati (R.A.) and Hazrat Shah-ul-hamid Hazrat Kadarshahwali of Nagore sharif (south india)(R.A.). He stayed in Gujarat for 18 years in Sarangpur

Additional Info

When Badshah Humayun came back to the Throne of Delhi he invited his Peer to come back to Agra, Humayun presented Hazrat Mohammed Gaus 1 Crore ashrafis 40 Elephants and 15 Mahals at the time of his arrival to Agra.

Hazrat Babajan

1708, Kedari Path, Camp , Pune, Pin: 411001, Maharashtra, India



Hazrat Babajan was a Pashtun Muslim saint considered by her followers to be a sadguru or qutub.

Early life and realization

The earliest recorded account of Hazrat Babajan, who was named at birth Gulrukh, "Face like a Rose", states that she "is the daughter of one of the ministers of the Amir of Afghanistan". Later accounts report that Babajan "hails from Afghanistan ... and was the daughter of a well-to-do Afghan of noble lineage"; "born to a royal Muslim family of Baluchistan." The precise date of Babajan's birth is unclear. Biography variants range from 1790[5] to c. 1820. Her education was in keeping with her family's social status of that time, and well-educated, she was fluent in Arabic, Persian and Urdu, in addition to her native Pashtu. She was also a hafizah, one who learns the Quran by heart. An introspective child, and spiritually inclined, from "early life she developed mystical tendencies, and unlike girls of her age, she used to pass a good deal of her time in prayers, meditation and solitude."

Following the conventions of Afghan nobility, Babajan was reared under the strict purdah tradition, in which women were secluded from the outside world, and also subservient to a custom of arranged marriages. She opposed an unwelcome marriage planned for her, and ran away from home on her wedding day at the age of eighteen. Disguised in her burqa, she journeyed to Peshawar, the frontier city at the foot of the Khyber Pass. It was in or near Peshawar that she eventually came into contact with a Hindu sadguru. Following instruction from the guru, "she went into seclusion in a nearby mountain outside Rawalpindi and underwent very severe [riyazat] (spiritual austerities) for nearly seventeen months. Thereafter she came down to [the] Punjab and stayed a few months in Multan. It was in Multan, while [Babajan] was 37 years of age, she contacted a Muslim saint ... who put end to her spiritual struggle by giving her God-realisation." After that experience she returned to Rawalpindi to reconnect with the Hindu guru who, after several years, helped her return to normal consciousness.

Travels and pilgrimages

After a second stay in Rawalpindi with her earlier Hindu master, Babajan embarked on several long journeys through the Middle Eastern countries Syria, Lebanon, and Iraq. "It is said that she traveled to Mecca disguised as a man [apparently to avoid detection] by way of Afghanistan, Iran, Turkey and doubling back into Arabia." At the Kaaba, she offered salat (prayers) five times a day, always sitting at one selected spot. While in Mecca, Babajan often gathered food for the poor and personally nursed pilgrims who had fallen ill.

From Mecca, Babajan made pilgrimage to the tomb of the Islamic prophet Muhammad in Medina, where she adopted the same routine of offering prayers and caring for fellow pilgrims. Leaving Arabia, she passed through Baghdad, Iraq and back to the Punjab. She then traveled south to Nasik and established herself in Panchavati. From Nasik, Babajan traveled on to Bombay, where she stayed for some time and her fame grew.

In April 1903, she made a second pilgrimage to Mecca, this time sailing from Bombay on the SS Hyderi. About 1904, Babajan returned to Bombay and soon afterward proceeded to Ajmer in northern India to pay homage at the tomb of the Sufi saint Moinuddin Chishti who established the Chishti Order of Islam in India. From Ajmer she again returned to Bombay and then soon after traveled west to Pune.

Residence in Pune

Babajan under her neem tree in Char Bavadi, Poona

By 1905 Babajan arrived in Pune, where she established her final residence. Now an old woman, her back slightly bent, shoulders rounded, with white matted hair, and shabbily dressed, she "was seen sitting or resting at odd places, in different parts of the City." Babajan finally located to a slum area called Char Bawdi (Four Wells) on Malcolm Tank Road, part of a British Army cantonment.

The Char Bawdi area at that time has been described as "a picture of dirt, desolation and ugliness, a breeding spot of plague and pestilence and a regular haunt of dangerous riff-raffs by night." After several months' exposure to the natural elements, Babajan grudgingly allowed her devotees to build a basic shelter of gunny sacks above her. Children were in the habit of throwing stones at her. She was a homeless faqir; she knew how they lived. The gifts from her devotees were shared among the poor and destitute, and in some instances stolen from her by thieves. She remained indifferent to the material offerings or the loss. Gradually, out of devotion, or mere curiosity, increasing numbers of people from Pune and elsewhere sought her out. Several alleged miracles have been attributed to Babajan.

According to one observer, within a decade of Babajan taking residence "the [Char Bawdi] locality underwent a metamorphosis surpassing all expectations. What with the featural changes in the buildings all around, electrified tea-shops ringing with the clatter of cups and saucers, a concourse of peoples consisting of all ranks and creeds waiting for Babajan's darshana, a street bard entertaining the crowd with his music, the beggars clamouring for alms, easy-going idlers standing indiscriminately hampering vehicular traffic and the whole atmosphere heavily laden with sweet burning incense perpetually kept burning near Babajan, presented a scene typically Eastern, leaving an indelible impression on one's memory.

Final years

In 1930, several months before Babajan died, then journalist Paul Brunton visited her. He wrote, "She lies, in full view of passers-by, upon a low divan. . . Her head is propped by pillows. The lustrous whiteness of her silky hair offers sad contrast to the heavily wrinkled face and seamed brow." The meeting was brief. Yet Brunton was clearly emotionally affected, and afterwards, in his hotel room, he reflected: "That some deep psychological attainment really resides in the depths of her being, I am certain."

On 18 September 1931, one of Babajan's fingers was operated on at Sassoon Hospital, but afterwards she did not appear to be recovering. According to one version, a few days before she died, Babajan muttered, "It is time ... time for me to leave now. The work is over ... I must close the shop." One of the devotees pleaded, "Do not say such things Babajan, we need you with us." But she cryptically replied, "Nobody, nobody wants my wares. Nobody can afford the price. I have turned my goods over to the Proprietor."

Shrine in Pune

Hazrat Babajan died in the Char Bawdi section of Pune on 21 September 1931. On Wednesday, 23 September, The Evening News of India reported her death. The newspaper article informed that the "Muslim community in [Pune] has been greatly moved by the death of the famous saint.... Her funeral yesterday ... was very largely attended with thousands of people both Muslims and Hindus taking part in the procession." The white marble dargah (shrine) of Babajan was built alongside the neem tree under which she had sat for so many years, by the roadside which is now a busy thoroughfare. "It is a small one roomed dargah with the turbat [grave] placed under a tree. The trunk of the tree emerges through the rooftop." Her dargah is frequented by people of all religions.

Additional Info

Master to Meher Baba Hazrat Babajan is most notable as the original master of Meher Baba. In May 1913, Merwan Sheriar Irani, then nineteen years old, was riding his bicycle on the way to class at Deccan College, when he looked up and saw an old woman sitting under a neem tree surrounded by a crowd. He had cycled past on previous occasions but had never paid much attention to her, though he was aware that she was regarded by some as a Muslim saint; yet others thought her "a mad woman or a witch or sorceress." His father, Sheriar Irani, held Babajan in high regard. Born into a Zoroastrian family, Sheriar Irani had been an itinerant dervish for a number of years before finally settling in Pune and marrying. Babajan beckoned Merwan, who in turn was drawn towards her. For several months thereafter Merwan Irani would visit the saint; they would sit together yet seldom spoke. One night during January 1914, he was about to leave, and before doing so kissed Babajan's hands, and she in turn held his face in her hands. She then kissed him on the forehead, during which he received her spiritual grace (barakah). The event subsequently left Merwan Irani in an enraptured state in which he remained abstracted from his normal surroundings for nearly nine months. The young man would later become known as Meher Baba.

Hazrat Khwaja Moulana Kamaluddin Chisti (R.A)

Raja ji Marg, Bus Stand, Kamaal Mohalla, Motibag chowk, Dhar, Pin: 454001, MP, India

Shehenshah e Malwa Hazrat Khwaja Moulana Kamaluddin Chisti (R.A) was born in Deli. His lineage can be traced to Amirul Momneen Umar Farookh e Azam Radi Allaho taala anho. His 6'th generation grand father Hazrat Yousuf Changezi came to India from Ahad and settled down in Multan (Pakistan).

He had a religious environment at home since his childhood and received knowledge in Deen from his father Bayazid R.A and later from Mehboob e Paak (RA). He became hafiz at the tender age of nine years by learn the holy Quran by heart. Later on he did course of Moulana and became Aleem.

After receiving knowledge of Deen he served at his peer e Kamil's khanqah for several years by serving langer and was involved in other activities of Deen. His spiritual guru Hazrat Nizamuddin Auliya (RA) used to call him Kamaal as his mother used to address him with this name.

Hazrat Nizamuddin Auliya (RA) gave him khilafat in 1291 AD (690 Hijri) and asked him to go to Malwa region of India and spread knowledge of Islam. From Delhi he went to Ujjain with Moulana Mauj. He asked Moulana Mauj to stay in Ujjain and left for Dhar. He stayed in Dhar for 41 years and preached Deen and Islam. King Puranmal accepted Islam under his guidance.

Once a Sindhi approached him and told him he had been married since a long time but still he is childless. Hazrat Kamaal told him it's in his destiny to be childless that's why he was without children for all these years. This man became Hazrat's follower and convinced him to pray on his behalf for a child. Hazrat Kamaal prayed on his behalf and gave a rose to him. This man's wife ate the rose and within a few days' time she got pregnant. After that the Sindhi had 18 children.

Until the last day of his life he preached Deen and Islam and lot of people accepted Islam after getting inspired from him. The famous poet Ameer Khusro was his guru brother, being the disciple of Hazrat Nizamuddin Auliya (RA).

On 4 Jilhaj 731 Hijri (18 September 1331 AD) Thursday this divine soul departed from this world. Sultan Mehmood Shah Khilji got his tomb and Khanqah constructed in 861 Hijri 1457

Additional Info

Urs of Hazrat Khwaja Moulana Kamaluddin Chisti (R.A) is the third most celebrated Urs in India after Ajmer Shareef and Peeran Kaliyar Shareef. There is no Qawaali completion during the urs only divine sufi qawaali and nisbati qalaam are perfomed.

Hazrat Maa Saheba Dargah

Dargah Of: Maasaheba Ashrafe Dojahan Rahmatulla Alaih

Kudchi road, Kudchi , Pin: 591311, Karnataka, India



History

Hazrat Maasaheba Ashrafe Dojahan Rahmatulla Alaih came to 'Kudachi' from Balkh - Afghanistan and settled here.

Hazrat Meer Syed Ahmad Kalpwi

Dargah Of: Hazrat Meer Syed Ahmad Kalpwi RadiaAllahu anhu

Kalpi Shareef, Kalpi, Pin: 285204, Uttar Pradesh, India



History

Shaykh al-Masha'ikh Aftaab-e-Hidaayat, Mahtaab-e-Wilaayat Hadrat Sayyid Meer Ahmad Kalpwi Radi ALLAHu Ta'ala Anho is the thirty first Imam and Shaykh of the Silsila Aaliyah Qadiriyyah Barakatiyyah Ridawiyyah Nooriyyah. He was born in the Kalpi Shareef (India). His father's name is Meer Sayyid Muhammad bin Abi Saeed Al Hassani Tirmizi Radi ALLAHu Ta'ala Anho.

He was a very well qualified Aalim and Faadhil. He attained his education firstly at the feet of his beloved father. His father then appointed his Khalifa Hadrat Afzal bin Abdur Rahmaan Ilaahabadi Radi ALLAHu Ta'ala Anho as his teacher. His teacher loved him dearly and taught him well. He qualified under Hadrat Afzal Ilaahabadi Radi ALLAHu Ta'ala Anho and graduated to be a very well accomplished teacher.

He was the Mureed and Khalifa of his father, Hadrat Meer Sayyid Muhammad Kalpwi Radi ALLAHu Ta'ala Anho. He was allowed to take the position of his father at the age of 24.

He was an embodiment of apparent and hidden knowledge and a great Aabid and Aarif. He was always engrossed in the Ibaadat of Almighty Allah. He possessed wonderful character and was very kind and generous. His entire life was in accordance with the Sunnah of the Holy Prophet Muhammad Sallallahu Alaihi wa Aalihi wa Sallam.

He had a special connection to the Darbaar of Hadrat Khaja Ghareeb Nawaaz Radi ALLAHu Ta'ala Anho. Once whilst in Ajmer Shareef with his father, he attained great spiritual blessings through the Rooh of Hadrat Khaja Ghareeb Nawaaz Radi ALLAHu Ta'ala Anho.

His sight was very powerful. If he placed his spiritual sight on any person, that person would lose control and become physically unconscious. Once a person came to him and said that his heart had become very hard, and even if a close relative of family member passed away, he felt nothing. He requested the Shaykh to place his blessed sight on him. Hadrat held both his hands and then shook them, but he still remained in the same condition.

He did this thrice and on the third time, his heart became soft and tears began to flow from his eyes. When he regained his senses, he immediately took bai'at at the hands of the Shaykh and became from amongst his devotees.

He passed away on a Monday or Thursday, 19th of Safar al-Muzaffar, 1084.

Hazrat Meeran Hussaini Dargah

Pension Pura, Langar Houz, Hyderabad, Pin: 500008, Telangana, India

Hazrat Meran Hussaini al Hamvi well known and famous as Hazrat Syed Meeran Hussaini and belongs Sadat (descendant of the holy prophet through his daughter Hazrat Fatima) member. And due to this reason his name is called Hussaini and due to too much used of this name he is called as Hussaini instead of Hussain and his patronymic name is known as Ghouse-us-Sani and his title is well known as Shah Abadal.

Geneology

He belongs to family member of Sheikh Abdul Quader Jilani of Baghdad and he was connected with above the great Shaikh in the 14th generation.

- 1. Hazrat Syed Shah Meran Hussaini Baghdadi.**
- 2. Hazrat Syed Shah Masud Hasan al Hussain Quadri Alhamvi.**
- 3. Hazrat Syed Jalal Uddin .**
- 4. Hazrat Syed Ali.**
- 5. Hazrat Syed Abdullah.**
- 6. Hazrat Syed Murshed.**
- 7. Hazrat Syed Qasim.**
- 8. Hazrat Syed Hussain Thani.**
- 9. Hazrat Syed Moosa.**
- 10. Hazrat Syed Mohammed.**
- 11. Hazrat Syed Hussain.**
- 12. Hazrat Syed Ahmed.**
- 13. Hazrat Emad Uddin Abi Saleh Nasr Mohamd Quadri.**
- 14. Hazrat Syed Taj Uddin Abdul Razaq Quadri.**
- 15. Hazrat Sheikh Abdul Quader Jilani Baghdadi.**

Birth

He was born in the year 960 A.H. in famous and well know city of Iraq Mamat and for this reason he is called Al-Hamumi.

Education and training

Since his early age he was much interested in knowledge of Zaheri (outside) and with this knowledge of Zaheri (outside) and there was passion in him for Talab Haq (one who seeks Allah) and he become perfect in the following upon doing his great endeavours and many hard tasks in this matter.

1. Mystics exercise.

2. Endeavours.

Bait and caliphate

After long time he was obtained caliphate upon his bait (pledging spiritual allegiance) with his father Hazrat Syed Shah Masud Hasan al Hussaini Quaderi Baghdadi and upon getting award of saintly dress he has started the teaching preaching work of Islamic religion in the foreign land.

Migration

During his youth period he was migrated from his place of birth Hamat and reached to Golconda kingdom along with his 100 disciples and devotees and settled down in the mosque which is near Golconda fort in Malkapur village (Lunger House) and till his last days he lived there.

Conduct and character

He has complete trust in Allah and he used to engaged whole night in worship of Allah and he never missed his Tahjud prayer (supererogatory prayer in early hours of morning). He did not used to have any link and connection with mankind and world. He was always used to busy in Zikar (invocation) and shagal (engagement). Due to his Tawakal (trust in Allah) and Istagna (content) he will not accept presents and gifts by his disciples and devotees. He was very kind hearted pious person. He used to help poor and needy persons. Due to his following qualities large number of persons used to present always around him to get his favour and attention.

1. Zahed (mystic).

2. Taqva (piety).

3. Spiritual status.

General and special persons used to be benefited by his Faizan (favour) and Irfan (intimate knowledge of Allah).

Miracle and revelations

There are many events of his miracles and revelation are available in the history records and from his many thousands miracle one of the following event is well known and famous.

Once there were 100 persons with him and there was nothing available with them for their food for 3 days and for this reason darwesh and other persons in the shrine were facing sever hunger with them and feeling problem and difficulty in this matter.

On the fourth day as per order of Sultan Mohammed Quli Qutub Shah of Golconda kingdom ,the companion of sultan, Istaqlal khan come to his residence with 50 Kawan (trays) of different

food items and presented them to sheikh so he has accepted the Kawan (trays) and distributed them to his 100 companions and all have eat the royal food as per their requirement and needs. So upon this sheikh closed the Kawans (trays) and returned them to the royal kitchen. In the royal kitchen when the royal servants opened the Kawans (trays) and they found all Kawans (trays) as it is and there was no shortage in them. For this reason upon watching his great miracle Istaqal Khan immediately proceeded to Sheikh's residence and become his true disciple and devotee.

Death

There is no death for pious and holy personalities of Allah but as per rules and regulations , Allah will transfer them from one place to another and another world is better than this world and this transfer is well known as death or another world.

This great pious personality of Allah left this word on 13th Jamad Awwal in year 1049 A.H at the age of ninety years.

Resting place

His grave is situated in Lungar House cross roads area in northern side of the road and on its left side there is four sided figure and in the above figure there is one door at the southern side of the grave and now one more door is added and which was constructed by some devotee for the convenience of the visitors there. In above construction of four sided wall figure there are two graves are there. The construction of the above four sided figure is based on the royal construction of Golconda style and in this area there are two graves are available and the details are as follows-

1. His grave.
2. In other grave his wife is buried and this grave is constructed in the ladies grave style .

Additional Info

The Urs (death anniversary) Every year on the 27th to 29th of Zilhaj the Urs ceremony is celebrated and the lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Syed Meeran Hussaini Baghdadi every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the Urs (death anniversary) time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of Shaikh's name. In this way the above ceremony will be arranged on grand scale and the visitors will visit the mausoleum from near

and far away places in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Shaikh's name. On the illumination day of shrine the flower wreath will be sent on the camel to the shrine from the Golconda army men . During the Urs (death anniversary) time there will good arrangements of local police to control large number of visitors at the shrine. Daily there is bus service from Naya pool to Lunger House and its route number 80 and during the urs (death anniversary) there will be many buses will be provided from Naya pool. On 12th Jamad Awwal sheikh left this world so on this day there will be recitation of Fathea verse and this ceremony is known as small Urs (death anniversary)

Hazrat Mohammad Sheikh Sirajuddin

Shaikh Roza, Katgarpura, Kalaburagi , Gulbarga, Pin: 585104, Karnataka, India

Mohammad Sheikh Sirajuddin Junnedi is a very highly respected Sufi saint of Junnedi Silsila, in India, and especially in deccan India, who happened to enthrone the great Bahamani King 'Hasan Gangu' of Deccan. An annual festival called 'Gadda' is celebrated for atleast a week in his honor.

The saint was the preceptor of Hasan Bahman Shah. He is said to have died and was buried in the Rawza-i-Shaik, south of the Gulbarga Fort. But, nothing remains of the buildings belonging to the 14th century A.D. Whatever is extant within the Dargah today has been dated to the 15th and 16th centuries A.D. The façade of the gateway has two round minarets at either end, which are said to resemble those of the madrasa at Bidar. On the stylistic and historic grounds, the gateway has been dated to the reign of Yusuf Adil Shah.

Hazrat Munawar Ali Shah

Dargah Of: Sheikh-ul-Alam Hazrat Munawar Ali Shah Baghdadi Summa Allahabadi (R.A).

Near Fit Ladies Tailor, Old GT Rd, Himmatganj, Allahabad, Pin: 211003, Uttar Pradesh, India



History

Hazrat Munawar Ali shah (R.A) is from the descendants of Hazrat JUNAID-E-BAGHDADI (R.A). He was born on 21 Ramadan 491 Hijri. He was a great Sufi of his time and a classic disciple of Hazrat Sheikh Abdul Qadir Jilani (R.A.) he serve GAUSPAK almost 22 years .He lived about seven hundred and eight years (708) of age. Mystery behind this is that once he thought of Hazrat KHIZAR (A.S) that he will not die till qayamat (The Day Of Judgment) as he has drunk the AABE HAYAT (the life water). So Hazrat Munawar Ali shah (R.A) thought that how can we live that much time.

At that very time Hazrat Sheikh Abdul Qadir Jilani (R.A.) was making wadu and said that Hazrat Sheikh Abdul Qadir Jilani's (GAUSPAK) wadu water is AABE HAYAT (the life water). After hearing these words Hazrat Munawar Ali Shah (R.A) drunk three mouthful of water and lived for about 708 years.

Additional Info

His annual urs is celebrated on 3rd Jamad-ul-Aakhir.

Hazrat Peer Syed Badruddin dargah

Dargah Of: Hazrat Peer Syed Badruddin Hussaini R.A.

Badruddin Shah Chisti Hussaini Ambivali Road, Nidhawali, Pin: 402107, Maharashtra, India



Hazrat Peer Syed Badruddin Hussaini R.A. is a Shahid and his head (Sar Mubarak) is buried in this Dargah. Hazrat was riding a horse when he attained martyrdom. His head fell here at this place while the horse all the way upto Paranda carried his body

Additional Info

The body (jism mubarak) is in Paranda Sharif near Awati, Solapur.

Hazrat Sayyid Sahib Husayni

Medak District, Tekmal, Pin: 502302, Telangana, India



History

Hazrat Sayyid Sahib Husayni was a famous Sufi saint from Hyderabad State, India and had a great influence over spiritual developments in the Deccan area. He belonged to Qadiri Order, and was a great proponent of the concept of Wahdat al-Shuhood.

Sahib Husayni was a murid (disciple) of the noted Sufi saint of Hyderabad, Hazrat Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri, who also belonged to the Qadiri Order.

Sayyid Sahib Husayni was a direct descendent of Prophet Muhammad through his daughter Fatimah and Ali ibn Abi Talib. The thirteenth in line from their descent was the famous Sufi Shaikh Abdul Qadir Gilani, who founded the Qadiri Order and Sayyid Sahib Husayni is his direct descendent. Sayyid Sahib Husayni belongs to the forty-first generation after Fatimah.

He was born Sayyid Sahib Husayni in Tekmal in 1805. His father was Sayyid Abdur Razzaq who was also initiated into the Qadiri Order. This was during the period of the Nizam Mir Akbar Ali Khan Sikander Jah, Asaf Jah III of Hyderabad State.

Sahib Husayni moved to Hyderabad city at the age of 14 to pursue his higher education and remained there for five years despite financial pressures. He was determined to acquire the knowledge of religious and worldly sciences. In 1824, he was forced to return to Tekmal due to illness and death of his father. That is when he realised that he had not been able to acquire the knowledge of spiritual awareness from his father who was very advanced in these matters.

Sayyid Sahib Husayni lamented this for a long time. Eventually he claims to have had dreams in 1825 which his father appeared and advised him to become the disciple of Hazrat Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri, who was a famous Sufi of his times in Hyderabad. Therefore, he sought out this great Sufi, and became his disciple the following year in 1826. The same year, Hazrat Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri appointed Sayyid Sahib Husayni as his "khalifa" (successor). Having acquired this status, Sahib Husayni returned home to Tekmal.

During the upcoming years, Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri visited his khalifah Sayyid Sahib Husayni a number of times in Tekmal. During one such visit in 1831, he also granted the title of "sajjadah" to Sayyid Sahib Husayni

In 1833, Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri visited Tekmal again, and proclaimed that he would die in that town, and be buried there. A place for his grave was determined. He came again the following year in 1834 and expired and is buried in Tekmal according to his will. His death occurred on 2 Sha'aban 1249 Hijri.[2] Twenty one years later in 1854, Sayyid Sahib Husayni had a mausoleum constructed over the tomb of his master. Sayyid Sahib Husayni died in Tekmal in the year 1880 and is buried there.

Additional Info

Sayyid Sahib Husayni is remembered for the number of development works he initiated in and around Tekmal. He also wrote a number of books on aspects of Sufism.

Hazrat Sayyid Shah Meer Muhammad Kalpi Shareef

Dargah Of: Hazrat Sayyid Shah Meer Muhammad kalpwi RadiaAllahu anhu

Kalpi Shareef, Kalpi, Pin: 285204, Uttar Pradesh, India



History

Hazrat Sayyid Shah Meer Muhammad kalpwi RadiaAllahu anhu is the thirtieth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah. He was born in Kalpi Shareef in the year 1002 Hijri

He attained his basic education under the watchful eye of his mother. When he was seven years old, he was sent to Hazrat Sheikh Muhammad Yunus. Who was a very great Muhadith of his time. He studied under him for a very long period of time and attained the Certificate of Hadith. He also studied under other great Ulama. He then travelled to Kora Jahanabaad and completed his studies under the care of Hazrat Shah Jamaalul Awliyah.

His family originally came from Tirmiz. His forefathers migrated from Tirmiz and went to JA'landhar. His father Hazrat Meer Sayyid Abu Saeed then journeyed from there to Kalpi Shareef and made it his home. It is for this reason, that they are known as Tirmizi Sayyids. [Zia-e-Muhammadi].

He is the mureed and Khalifa of Hazrat Shah Jamaalul Awliyah and was blessed with Ijaazat in the Qaaderi, Chishti Suharwardi, Naqshbandi and Madaariyah Silsila's.

He was a great Aalim and also a very powerful Saahib-e-Karaamat. He always fulfilled the needs of all those who came to him. His words flowed with pureness and wisdom. There was none in his era, who could solve problems of Shariah better than him. With the exception of being a great Aabid and Zaahid, he was also a well accomplished teacher. He was blessed with the Maqaam of being the Qutb of his time. His life was an example of his pious predecessors. He would often weep in the fear of Allah.

Towards the end of his physical life, he kept fast daily (except for the days when fasting is disallowed) for twenty-six years. When he used to take the Name of Allah, then he did so with such emotion, that those who heard him entered a spiritual condition. He spent most of his time amongst the poor and the knowledgeable. He always lived a very humble and simple life. He never showed respect to Kings who came to visit him.

Additional Info

He passed away on a Monday the 26th of Shabaan 1071 Hijri at the age of 65.

Hazrat Syed Ahmed Shah Quadri Dargah

Bada Gaun , Rahmatabad, Pin: 524304, Andhra Pradesh, India



Not much is known about Hazrat Syed Ahmed Shah Quadri (RA) whose shrine is located in the nearby village called Bada Gaun (at a walkable distance from Rahmatabad) except that he was also among the early Auliyas who had graced Rahmatabad before Khwaja Rahmtullah did. Popular belief has it that when Khwaja Rahmatullah arrived in Rahmatabad Hazrat Ahmed Shah Quadri had already expired by then, and when Khwaja Rahmatullah used to pass by his grave he would always hear Quranic recitations emanating from the grave of Hazrat Ahmed Shah Quadri (RA) and it was upon Khwaja Rahmatullah's insistence that those recitations subsided later. A must visit place for anyone going to Rahmatabad.

The Sandal of Hazrat Ahmed Shah Quadri RA is celebrated on the 17th day of the Islamic month of Zil Qaidah.

Hazrat Syed Ankushkhan wali Dargah

near Lakshmeshwar Bus Station Manjalapur, Lakshmeshwara, Pin: 582116, Karnataka, India



Hazrat Syed Ankushkhan wali (RA) was nobel saint of Aadil Shahi period & descendant of Gujrati Sayeds. His dargah also known as Syed Laal Shabaaz Bukhari (RA) urf bade nana.

Hazrat Syed Janeman Jannati Dargah

Dargah Of: MALANG E AAZAM SYED JAMALUDDIN HAZRAT KHWAJA JAANEMAN JANNATI. Near Jama Masjid Jatti Nagar, Hilsa, Pin: 801302, Bihar, India

Hazrat Syed Janeman Jannati Radi Allaho Ta'ala was nephew of Gaus-E Azam Sheikh Abdul Qadir Jilani who had two sisters. One was Sayeda zainub Bi and other was Sayeda Bibi Naseeba. Among the two sisters, Sayeda Naseeba did not have any children. One day she went to Hazrat Abdul Qadir Jilani (RA) and requested that every particle of the universe is being blessed by your prayers and I am without a child. Please pray for me too that I have a child in my lap. With this request she got the answer from her brother that you will be blessed with a child but it is all with the dua of Hazrat Zinda Shah Madar RA, he will pray for you, and he will be coming soon here. You place your request before him and if he prays for you then you will surely be blessed by the almighty Allah.

It was not much time spent for the waiting of the moment that Hazrat Zinda shah Madar ra arrived in the town and this news spread throughout which encouraged Sayeda Naseeba to go before him. On her request Hazrat Zinda Shah Madar RA gave her an answer that she will give birth to two sons but only if she gives one son to him for spreading the knowledge of Islam. Sayeda Naseeba agreed for the wish and went away. Days passed and when Hazrat Zinda Shah Madar (RA) visited Baghdad for the third time, there were two sons of Sayeda Naseeba Bibi. The elder son's name was Sayed Mohammad and the younger son's name was Sayed Ahmad.

Hazrat Zinda shah madar ra stayed in Baghdad for some days. One day when the elder son was playing on the terrace of the house, he suddenly fell down and died on the spot. His mother was in tears and sorrow as she lost her son. But to the instance she had a thought in her mind that this son of hers' was to be given to Hazrat Zinda Shah Madar RA as per the promise she had made to him. So she took the dead body of her son to Hazrat Zinda Shah Madar RA and told him that with his prayers Allah has blessed her with two sons, and according to the promise made she has kept one for herself and the other which was to be given to you is here in the form of a dead body. On this Hazrat Zinda Shah Madar RA was happy and replied that he owns this child now. Weeping said Sayeda Naseeba Bibi that the ones who are dead are not owned by anyone.

On this Hazrat Zinda Shah Madar RA stood besides the dead body and said, "ay Jamaluddin Janeman Jannati, get up with the orders of the almighty Allah". The moment these words were uttered by Hazrat Zinda Shah Madar RA, the boy woke up and stood beside him. Later he was known by the same name as Janeman Jannati.

Additional Info

Hazrat Syed Janeman Jannati Radi Allaho Ta'ala Anho was called by other titles also as Jummanjati, Jamil Shah and Datar, Jamal Shah. His chilla shareef is still present in many parts of the world. His tomb is in Helsa Jatinagar in Bihar. THE ANNUAL URS SHARIEF OF HAZRAT ZINDA SHAH MADAR RA IS CELEBRATED ON THE 15/16/17 OF JAMADUL-AWWAL.

Hazrat Syed Murtuza Quadri Dargah

Deewane Shah Qadri Dargah and Masjid Indra Nagar, Adoni, Pin: 518301, AP, India



History

Though Khwaja Rahmatullah had thousands of followers, there were only a select few who had the luxury of his proximity. Among them also, very few were fortunate enough to have been awarded Khilafat by Khwaja Rahmatullah. Among such persons the very first name happens to be that of Hazrat Syed Murtuza Quadri (RA) who was considered as a Sufi-E-Kamil purely on the basis of his relentless worship and practice of Zikr-O-Shugl. To be precise, he was the apple of Khwaja Rahmatullah's eyes. Due to continous Zikr and Muraqiba his head was permanenetly tilted to one side of his shouldres.

Hazrat Murtuza Quadri was a native of Adoni (Kurnool Distirct, Andhra Pradesh). Whenever he would visit his Peer-O-Murshid Hazrat Khwaja Rahmatullah Nayabe Rasool the other

disciples of Khwaja Nayabe Rasool would make elaborate arrangements for his welcome and escort him to Khwaja Rahmatullah's place who himself would be anxiously waiting to meet his favourite disciple. Hazrat Syed Murtuza Quadri had deep love and respect for his peer under whose guidance he reached great heights in the fields of Tasawwuf and Sulook.

Additional Info

Hazrat Syed Murtuza Quadri expired (Visaal) on the 20th day of the Islamic month of Jamadil Awwal in 1200 Hijri and has been laid to rest in his native town of Adoni.

Hazrat Syed Shah Abul Hasan Kharbi Dargah

Dargah Of: Hazrat Syed Shah Abul Hasan Kharbi

Hazrat Makan. The exact location of dargah is not known. Once we know, we'll update details, Nellore, Pin: 524001, Andhra Pradesh, India

History

Hazrat Abul Hasan Kharbi was a Buzurg of many qualities and was awarded with Baith and Khilafat from Khwaja Rahmatullah Nayabe Rasool. He was a great Islamic scholar who strictly followed the Islamic way of life. His famous literary works include the Bida'at Nama, Chakki Nama, Meraj Nama and Hidayat Nama.

He was the native of Bijapur (Karnataka) and was born on 14th Shabaan 1118 Hijri. His father took him along with him and settled in Nellore (Andhra Pradesh) where he received his formal education on Islamic subjects. He was one of the most important Disciples of Khwaja Rahmatullah Nayabe Rasool.

The contributions of Hazrat Syed Shah Abul Hasan Kharbi (RA) in spreading the message and teachings of Hazrat Khwaja Rahmatullah are seconded by none. He had great mastery over many Islamic subjects. Apart from Arabic and Farsi he had also mastered other local languages. To spread the knowledge of various Islamic Uloom Hazrat Abul Hasan Kharbi opened a Khankhwa (Islamic Seminary) at Nellore which came to be known as Hazrat Makan (Jamia Lateefiya Arabiya, Nellore).

He passed away on the 20th of Ramzan-ul-Mubarak 1182 Hijri at the age of 66 and was laid to rest at his Khankhwa Hazrat Makan at Nellore.

Additional Info

Among the Khalifas of Khwaja Rahmatullah Nayabe Rasool, the name of Maulana Ruknuddin Mohammed Al Maroof Syed Shah Abul Hasan Kharbi (RA) Qutb-E-Zaman holds special

importance. He is considered to be the Ghazi (champion) in the Islamic fields of Sulook and Ma'arifat. His famous literary works include the Bida'at Nama, Chakki Nama, Meraj Nama and Hidayat Nama

Hazrat Syed Shah Barkatullah Dargah

Dargah Of: Hazrat Sayyid Shah Barkatullah Marehrwi (Radi ALLAHu Ta'ala Anho)

Hazrat Syed Shah Barkatullah Dargah, Marehra, Pin: 207401, Uttar Pradesh, India



History

Hazrat Sayyid Shah Barkatullah Marehrwi (Radi ALLAHu Ta'ala Anho) was born on the 26th of Jamadil Aakhir 1070 Hijri in Bilgiraam Shareef. His father was Hazrat Sayyid Shah Uwais (Radi ALLAHu Ta'ala Anho), who was a very great Wali of his era.

His forefather Hazrat Abul Farah (Radi ALLAHu Ta'ala Anho) came to India and after his wisaal, his grandson Hazrat Sayyid Shah Muhammad Sughra (Radi ALLAHu Ta'ala Anho) came to India. Sultan Shamsudeen Al Tamish had great respect for him and honoured him with an army equal to the Raaja of Bilgiraam, and sent him to conquer the city. Hazrat Sayyid Muhammad Sughra (Radi ALLAHu Ta'ala Anho) conquered Bilgiraam and turned the hearts of many towards Islam, firmly planting the flag of Islam in Bilgiraam. Sultaan Shamsudeen Al Tamish was very pleased and gave Bilgiraam to him as his property. Hazrat then summoned the rest of his family to Bilgiraam.

His was born into a family of knowledge. He thus did not have to travel out initially to attain knowledge. He studied Tafseer, Hadith, and the principles of Hadith, Fiqh and Usool-e-Fiqh etc. under the tutorship of his father.' He then attained knowledge under the guidance of his father Hazrat Sayyid Shah Uwais (Radi ALLAHu Ta'ala Anho). His father blessed him with Ijaazat and Khilaafat of various Silsilas.

He kept fast for 26 years. He used to fast for the entire day, and make iftaar with one Khajoor (date). His condition of Roohaniyah was such that for three years, he only ate minimum food and lived only off the water strained from the rice. He would be in spiritual ecstasy for weeks on end and he used to be completely out of contact with the material world and that, which is within it. He would spend lengthy nights in the Ibaadat of Allah.' It was his manner, that he recited the Holy Quran after Zohar Salaah. He would only stop on hearing the Azaan of Asr Salaah. He would be engrossed in wazifas from Fajr Salaah right up to the time of Ishraaq. He used to go to the Madrassah at the time of Chasht and teach all his students and devotees that were present at the time. Between Asr and Maghrib, he showered his spiritual blessings upon those present.

He was mureed and Khalifa of Hazrat Shah Fazlullah (Radi ALLAHu Ta'ala Anho).

He spent his entire life serving the cause of the Ahle Sunnat Wa Jamaat. He filled many empty hearts with the love of Allah and His Rasool (Sallallahu Alaihi wa Aalihi wa Sallam). He assisted thousands of people to find the path towards Allah. Huzoor Ghaus-e-Azam (Radi ALLAHu Ta'ala Anho) blessed him spiritually and placed the crown of Wilaayat on his blessed head. He was a master in various branches of learning, including Tafseer, Hadith, Fiqh, Mathematics, Logistics, Philosophy, History etc. He was also a poet and a dynamic orator. His lectures and words of wisdom brought hundreds of thousands of unbelievers into the folds of Islam. for thirty years he did not move from his position of being the Sajaada Nasheen.

Hazrat Saahibul Barkaat (Radi ALLAHu Ta'ala Anho) arrived in Marehrah Shareef after his spiritual exercises which took place from the year 1111 Hijri up to 1117 Hijri. This was during the rule of Muhiyudeen Aurangzeb.

He once dreamt of Huzoor (Sallallahu Alaihi wa Aalihi wa Sallam) and Hazrat Ghaus-e-Azam (Radi ALLAHu Ta'ala Anho) who commanded him to live in Mahrerah Shareef, in the area where the Khanqah-e-Barkaatiyah is today. A house was then constructed for Hazrat and he lived therein. Hazrat then summoned the rest of his family to join him in Marehrah Shareef. Due to Hazrat's arrival in Marehrah Shareef, people from all over began to live in and around Marehrah Shareef. By 1118 Hijri, there was a complete population of people living around the Khanqah Shareef.

He married Waafiyah Bibi, the daughter of Hazrat Sayyid' Maudood Bilgiraami bin Sayyid Muhammad Faadil bin Sayyid Abdul Hakeem Bilgiraami and had five children.

He passed away on the 10th of Muharram 1142 Hijri (1729) at the time of Subh Saadiq at the age of 71 years.

Additional Info

All those who knew him respected Hazrat Saahibul Barkaat. People came from far and wide to Marehrah Shareef to meet this great saint. Even Sultans and Kings of the Moghul Empire came to take his duas and blessings. Amongst those who visited his Darbaar, were Hazrat Aurangzeb Alamgir (rahmatullah alaih), Bahadur Badshah, Farkh Seer, Jahandaar and Shah Muhammad Saleem.

Hazrat Syed Shamsuddin Makki Shaheed Dargah

Ervadi Dargah -Ramanathapuram Rd, ramanathapuram district, Ervadi , Pin: 623566, TN, India



Hazrat Shamsuddin Shahid Raziyaallah tala anhu was the Emperor of Makkah al-Mukarramah, the Holiest Place of muslims where the Ka'abatullah shariff is located, during the time when Sultan Syed Ibrahim Shahid was ruling madinah and started towards India. Hazrat Shamsuddin shaheed was one among the few who renounced their empire and their throne for the sake of Islam. Hazrat Shamsuddeen Shahed Radiyaallah Ta'ala anhu gave up the throne of Makkah to join Hazrat Sulthan Syed Ibrahim Shaheed to travel to South Asia to spread Islam. During His regime, people were very much calm and quiet performing the rituals of Hajj and the Empire Shamsudhdheen Shaheedh was fully involved in the service of Allah's home.

Though Hazrat Shamsuddeen was very much comfortable with the throne, his mind was fully surrounded by the thoughts of spreading Islam. So, when Sulthan Syed Ibrahim Shaheed wrote letter about His travel to India Hazrat Shamsuddeen shaheedh whole heartedly accepted the offer and joined the group of Shahid Badushah with large number of His troop. During the

voyage Hazrat Shamsuddheen Shahid was fully along with Sahid badusha helping Him all the way. After reaching India and during the course of war between the Arabs and Pandiyans Hazrat Shamsuddeen Shahid's role was very vital. Being a King, Hazrat Shamsuddeen Shaheed helped Badhushaah Nayagam a lot in strategising the course of the war. His suggestions worked many a time which finally gave victory to the Shaheed badhusha's troop. To be a true martyr as per his willingness, Allah blessed Hazrat Shamsuddin Shahid with Shahaadat. Hazrat Shamsuddeen shahid was also killed by the Pandiya's in war and was funered very closely to the right side of Basha nayagam. As per Hazarat Shamsuddeen's order through dream, His holy grave is kept open to Sun light and rain to fall on it.

Additional Info

The Holy grave of hazrat Shamsuddin shaheed is found adjacent on the left side of the Northen end of the main dargha and close to the Dargha shariff of His neighbours Hazrat Syed Qamaruddin Shaheedh Raliyallahu Taala anhu and Syed Nooruddin Shahidh Raliyallahutaalaanhu who also came along with Shaamsuddeen Shaheed and Baasha Naayagam Radiyallah tala anhum and attained Martyrdom in the war with pandiyas.

Hazrat Yakub baba Sarvari Rahamtulla Dargah

Dayara, Ratnagiri dist., Kelshi, Pin: 415717, Maharashtra, India



History

In Kelshi, the Hazrat Yakutbaba Sarvari Rahamtulla Dargah is historically famous and is 386 years old. Legend dictates that Yakutbaba travelled from the Hyderabad-Sindh province to Kelshi in 1618. He resided in Kelshi since then, and was known for his love for fellow residents and secularism.

It is said that this Dargah is built by Chhatrapati Shivaji Maharaj. Some people say that Shivaji Maharaj started the dargah and then Sambhaji Raje completed it. 'Yakub Baba' was the teacher of Shivaji Maharaj. During invasion in Dabhol, Shivaji Maharaj came to know about Yakub Baba and he met him.

Maharaj received blessings and guidance from him. Dabhol invasion was successful done. It is told that Yakub Baba had come from Sindh province to Kelshi via Bankot. He had a son with him named Sohail Khan, who was ten years old, who later was known as Himmat Khan. Himmat Khan's Dargah is next to Yakub Baba's Dargah.

Additional Info

Every year on 6th of December a mega fest "Urus" takes place here, at the Yakutbaba Dargah in Kelshi. Muslims and Hindus attend this Urus in equal numbers to offer their respects and prayers to Yakutbaba.

Hazrath Kale Masthan Dargah

Dargah Of: Hazrat Kale Shah Mastan Wali R.A

Nagarampalem, Guntur, Pin: 522004, Andhra Pradesh, India



History

Legend has it that Mastan Vali (Sri Nalla Mastan Baba) was born at Tiruchinapalli in Tamil Nadu. After spending his childhood, he left his home and started a penance attaining several supernatural powers. He wandered several places before ending his life in Guntur on May 23, 1895. Though the age of the saint has not been ascertained so far, popular fables abound with tales of the saint living close to 250 years or so. Several tales of magical and mysterious tales of Mastan Vali has made the Dargah a popular abode for many believers cutting across religious lines.

Sri Nalla Mastan used to stay as an Avadhoota in Guntur almost 150 years ago. He taught religious harmony.

Thousands of devotees from Guntur, Prakasam, Nellore, Krishna and other districts throng the Mastan dargah on the "urs" day to offer prayers to the baba

Special rituals would be done to the holy chair on which Baba was believed to have been seated on and a holy cot on which he was believed to have reclined until his death.

Additional Info

The highlight of the five-day celebrations is a colorful procession called 'Chandal' by Fakirs who walk through the main roads of the town. The procession starts from an old house in which the Baba was stated to have lived during his times. Accompanied by folk artistes, the Fakirs will begin the procession after offering prayers at the Holy Chair in Kannavarithota. They reach the Dargah and offer prayers at the Holy Cot.

Hazrath Langoat Bandh Dargah

Dargah Of: Qalander-e-Haq Hazrath Bah-uddin urf Langoat Bandh

Khaja Colony Kalaburagi, Gulbarga, Pin: 585104, Karnataka, India



History

Hazrath Bah-uddin urf Langoat Bandh (RA) was the contemporary of Hazrath khwaja Banda Nawaz Gezu Daraz (RA). Also Khwaja Banda Nawaz Baba (RA) has praised about this great Qalander whose dargah is in Gulbarga.

Additional Info

Hazrath Langoat Bandh (RA) Dargah is very near from Hazrath Banda Nawaz Baba (RA). . Hazrath Bah-uddin urf Langoat Bandh (RA) Hazrath's Dargah is also famous as Panch Gumbad and Panchees kalas. This Great Qalander is famous and on the mouths of all great lovers of auliyas.

Huzur Purnoor Dargah

Dargah Of: Hazrat Syed Shah Murshed Ali Alquadri (R.A)

Miya Bazar Rd, , Midnapore, Pin: 721101, West Bengal, India

History

Hazrat Maulana Syed Shah Murshed Ali Alquadri Al Jilani was born on Friday, the 27th of Ramadan, 1268 A.H /16 July 1852 AD at the Khanqah Sharif of Piyardanga, P.S Chandrakona, now West Midnapore. He was commonly known as “Huzur Purnoor” and “Maula Pak”. He was the eldest son and Sajjada nashin Hazrat Syed Shah Mehr Ali Alquadri Al Baghdadi commonly known as “Aala Huzur”. His mother was Syeda Ummul Barkat Khatun Fatima Saniya. She was from the descendant of Hazrat Syed Isa Rizvi, who came from Bukhara and settled at Payardanga in the district of Midnapore. Huzur Purnoor was born in the auspicious night of Shab-e- Qadar, (the night of Power). It is commonly believe that the Quran was revealed at this night.

Huzur Purnoor would pass most of his early days in spiritual thought. Even in his childhood he showed his spiritual powers. There are numerous Keramat of Huzur Purnoor, only one is narrated here. When he was a child, a student named Sajjad Karim of the Madrasah which was attached to the Khanqah purposely disturbed Huzur Purnoor and did not allow him to write. Huzur Purnoor, annoyed, threw the inkpot of the boy into a well. At this the boy complained to the Maulvi of the Madrasah who on enquiry found the complaint to be true. The Maulvi said that Huzur should have complained to him instead of throwing the inkpot of a poor boy into the well. Huzur Purnoor then pointed to a niche and said that the ink pot was there. It was actually found there though all students had seen that it was thrown into the well.

Syedena Aala Huzur, the father of Huzur Purnoor, took upon himself the charge of education and spiritual training of his son. In order to accustom him to asceticism his father would often, at the dead of night, to make him go through the most difficult spiritual exercises. Huzur Purnoor was highly intelligent and possessed extraordinary memory. He got by heart his lessons by reading them only once and retained them throughout his life. At a very early age he

mastered the commentaries of Holy Quran, Hadith, principles of Fiqah and Islamic Jurisprudence, Logic, and other subjects. He was the master of all branches of Knowledge. He had a great love for Hadith too. In his presence the difficult books of Hadith would often be recited. He had a large collection of books relating to the subject of Hadith.

Huzur Purnoor would offer five time prayers with great regularity and punctuality. Apart from this he spent most of his time in Nafal Ibadat, Moraqaba, Mushada, Dhikr and Wazifa. He observed fast throughout the year (except the days in which fast is forbidden). He would eat only a few morsels after midnight. He would count his string of beads throughout the day and night if not engaged in reciting the Quran or in contemplation or in other mode of prayers. For years he passed his life in the woods of "Gop" (a high woody place on the bank of river Kangsabati) in Midnapore and continued with his meditation, asceticism and abstinence. He passed far beyond the stage of Fanaa and attained the stage of Baqaa. Moreover he became Qutb of his time.

After spending a long time in jungle, Huzur Purnoor began to travel all over India for preaching Islam and guiding the Muslims, stopping at the shrines of the saints. In the beginning he would walk on foot, but later he would travel by train wherever there was railway. He toured frequently in the districts of Bengal. Apart from this he also visited Faridpur and Chittagong now in Bangladesh and many places in Bihar, Uttar Pradesh, Punjab and Rajasthan.

Thousands of people from different parts of world, irrespective of caste, creed and religion received spiritual blessings from Huzur Purnoor and became his devoted disciple (Murid). At a stage almost the whole elite Muslim class of Bengal became his murid. Among his followers Khondokar Yusuf Ali, Bar at Law, father of Mr. H.N. Khondokar, Justice of Calcutta High Court, Shamsul Ulema Velayat Hussian, Head Maulvi, Calcutta Madrasah, Habibul Hassan, Assistant Inspector of Schools, Syed Shah Abdul Malik, Deputy Magistrate Deputy Collector, Khan Bahadur Abdul Ghaffar, Additional Chief Presidency Magistrate, Calcutta deserves special mention.

Huzur Purnoor's demise took place on 27th of Shawal, 1318 A.H, corresponding to 17 February 1901 AD and 4th Falgun 1307 B.S. The prayer of Janazah was led by famous Islamic scholar Maulana Khairuddin Sahab, father of Maulana Abul Kalam Azad. It was in accordance with the wish of Huzur Purnoor. It so happened that during those days Maulana Khairuddin was staying in Mumbai and was very sick. At this stage one night he dreamt Huzur Purnoor, who

was calling him for leading his Janazah prayer. The very next day Maulana set out for Calcutta by train, after arriving he got the news of Huzur Purnoor s' demise. He hurried to the Khanqah Sharif and led the congregation of Janazah prayer.

Huzur Purnoor was buried in the family burial ground at Mia Mohallah in Midnapore Town. There is also a mosque attached to the Shrine. It is known as Jora Masjid to the local people. The Urs Sharif (Death Anniversary) of this great saint is celebrated every year with great pomp and grandeur in Midnapore. In this connection a big Mela or Fair known as Mina Bazar Mela is also held near the holy shrine. A special train also runs from Bangladesh to Midnapore on this occasion.

Additional Info

Huzur Purnoor was an eminent writer and a unique Sufi poet. He composed a diwan namely "Diwan-i-Hazrat-i-Jamal" which has been published many times. This Diwan is abundantly read throughout the sub continent. It contains Ghazals (odes) in Urdu. His nom-de-plume was Aasi and Jamal. The diwan is deeply religious in thought and inspired by the spirit of Islamic mysticism. In prose his master piece work is Toghra -i- Mahamed written in simple Persian on the life and achievements of Syedena Aala Huzur. Besides, he wrote many valuable treatises on Sufism. His letters are also good example of his literary scholarship.

Imam Shah Dargah

Dargah Of: Hazrat Imam Shah Wali R.A

Krishnavilas Road, Near KVC International Hotel, Subbarayanakere, Chamrajpura, , Mysuru,

Pin: 570004, Karnataka, India



History

This Dargah is more than 100-years-old and people from far off places, especially from Kerala, visit the Dargah and offer locks to fulfill their wishes. Even on the Jumbo Savari day, Dasara elephants are brought to the Dargah to seek blessings, a tradition which is being practiced since about 75 years. According to legend, over 80-years back, one elephant that had come to Mysore fell seriously ill 15 days before the Dasara procession. Having no alternative and seeing no solution at sight, mahouts visited the Dargah and prayed for the well-being of the elephant.

The Guru present at the Dargah, realising the gravity of the situation, gave a “Thaitha” and asked the mahouts to tie it to the elephant’s leg. So powerful was the “Thaitha” that the elephant that was ill, sprang back to activity within a single day. The mahouts then vowed that every year, they would come to the Dargah to offer prayers. As per the vows, every year, on the day of Ayudha Puja, the elephants are brought to the Dargah between 6 pm and 7 pm along with “Boondi” and agarbathis. The offerings are then given to the spiritual leader.

Mohammad Naqueebulla Shah, who is the fifth generation priest at the Dargah, has been performing the puja since the last 17 years. As every year, the priest prays for the well-being of the elephants and later swipes the trunks of the elephants with a bunch of peacock feathers. Later he makes the elephants to stamp on lemon before signalling them to return to the Palace.

Jalal Shah Baba dargah

Dargah Of: Hazrat Syed Jalal Shah Baba

General Bazar Main Rd, General Bazaar, Kalasiguda, Secunderabad, Pin: 500003, Telangana,

India



This is a 300 years old dargah. This dargah was constructed to continue the tradition of what Hazrat Syed Jalal Shah Baba (Sufi Saint) had started and that is helping the poor and needy irrespective of the fact what religion they belong to.

Every year January 26 is celebrated as the anniversary of Hazrat Syed Jalal Shah Baba, and on this day, food is distributed among the poor people across the area. During the holy month of Ramadan, the members of the dargah helps the people to go for holy trips financially. Not only this, they help families who cannot perform the marriages of their children financially. The Britishers once tried to remove the dargah and were harmed.

Additional Info

Here homeopathy medicines are provided free of cost for children based on their sickness and also provide Unani and Ayurvedic medicines for complex health issues.

Jamal-ud-Din Hansvi Dargah

Dargah Of: Sheikh Jamal-ud-Din Ahmad

Dargah Char Qutub, Four Qutub Area Hansi west, Hansi, Pin: 125033, Haryana, India



History

Sheikh Jamal-ud-Din Ahmad was a direct descendant of Imam Abu Hanifa, the renowned Persian jurist of Islam. He was born at Ghazni, (Khorasan) which is in Modern-day Afghanistan, in 583 A.H. He was five years old when his family came to Hansi. He became a disciple of Hadrat Baba Fariduddin Ganjshakar of Pakpattan at the age of 50. He learnt deeply and served devotedly.

Before becoming a Sufi, Shaikh Jamalud-Din had been the khatib of Hansi, owning villages and extensive property. Discipleship with Baba Farid meant abandoning material prosperity. When his poverty became overwhelming, Shaikh Jamalud-Din, using Shaikh Nizamuddin Auliya of Delhi as a go-between, informed Baba Sahib of his extreme impecuniosity. Through the Shaikh the Baba replied that it was Shaikh Jamalud-Din's duty to bear the spiritual burden assigned to him.

It is said that once Shiekh Baha-ud-din Zakariya of Multan came to Baba Farid and stayed with him for some time. On his return, he wrote to Baba Sahib "Give me your disciple Jamal and have all mine and courtesy demands that request be not turned down." Baba Farid is reported to have replied: "Exchange is permissible in goods material. But Jamal (which means beauty) is not exchangeable." Baba Farid liked Sheikh Jamaluddin so much that he went to Hansi to stay with Sheikh Jamaluddin for 12 years. He nominated the latter as his Khalifa. He trusted him so much that whenever Baba Farid would give the letter of Khilafat to anyone, he would direct him have it-countersigned by Shaikh Jamal-ud-Din of Hansi.

Hadrat Jamal-ud-Din died during Baba Fariduddin's lifetime. He died at Hansi (Haryana-India) on 12th of Shaban 659 A.H. at the age of 76 years. He was buried in a mausoleum at Hansi. In the wake of partition of the Punjab in August 1947, Hansi witnessed a great massacre. With the exodus of the entire Muslim population from Hansi, the Mazar remained neglected for sometime. It was in 1961 that Shah Waliur Rehman Jamal (d. 1961) restarted observance of Hadrat Qutb Jamal's urs at the Dargah Sharif in Hansi, which is continuing. Thousands of devotees from all over the subcontinent gather together annually to pay their devout homage there.

Additional Info

Sheikh Jamal-ud-Din Ahmad left behind Mulhimat in Arabic - a prose work consisting of Sufi aphorisms and his Diwan of poetry in two volumes. His other two works namely Pandnama Farsi and Umdatur-Waizeen are not available. A group of monuments, situated to the west of the town are known as Durgah Char-Qutab. Jamal-ud-Din Hanswi (1187-1261 AD), Burhan-ud Din (1261-1303 AD), Qutab-ud-Din Munawwar (1300-1354 AD) and Nur-ud-Din or Nur-e-Jahan (1325-1397 AD) were the celebrated Sufi Saints of their times and designated as 'Qutabs'. This monument celebrates the last resting place of these four saints.

Jan Pahad Dargah

Dargah Of: Hazrat Mohiuddin alias Shaheed Jan Pahad Saida

Jan Pahad Saidula Dargah , Neducherla, Pin: 508218, Telangana, India



History

The dargah is built on the tomb of Hazrat Mohiuddin. Detailed information about Hazrat Mohiuddin is not available. People from different religious faiths visit the holy shrine on the occasion of the annual Urs festival.

Last friday on January month is usually the URS of Hazrat Mohiuddin

Kaithal Sharif

Dargah Of: Hazrat Shah Kamal Qadri Kaithali (R.A)

Dargah Baba Shah Kamaal Lal Dyal Qadri SH 11, Bidkyar Lake, Kaithal, Pin: 136027, Haryana, India



History

Hazrat Shah Kamal Qadri (R.A) came to India from Baghdad in 928 Hijra and made Kaithal his abode. He was instructed in dreams by Gaus E Azam Sheikh Abdul Qadir Gilani to go to India to obliterate the effects of idol-worship and such non-Islamic customs (which - persisted among Muslims in that area) and replace them by the message of one Allah and His Nabi (SAW).

Shah Kamal chose for his preaching and spreading of Islam a place which was under the effect of Kufr and misguidance and where proclaiming the oneness of Allah and preaching the commandments of Allah was an invitation to troubles and difficulties.

Kaithal (the place of the monkeys) which, at one time, was the largest Centre dedicated to the worship of Hanuman (the monkey-god), soon became known as Kaithal Sharif the fountainhead of guidance and enlightenment. Shah Kamal was one of the most accomplished Mashaikh. Many miracles and unusual events are connected with him and one of the results of these unusual events was that a great number of people who were going astray were guided towards the true religion of Islam. One of the features of such miraculous happenings is that Allah, through these unusual powers gifted to his special servants, makes the people admit the absolute power of Allah Subhanwataalah.

Shah Kamal undertook such great spiritual exercises and became so immersed in the remembrance of Allah that he was practically out of this world, with no inclination to eating or sleeping or meeting people, some times, for months at a time, he would be lost in remembrance of Allah behind the closed door of his room. Many of the wazirs and landowners were devoted to Shah Kamal and were keen on gaining from his associations, but he maintained a distance between himself and the rich, considering the world to be a home of temptation.

In Multan among those personages who were his special students and associates, Shah Shakoor, Syed Eisa Bukhari, Sheikh Noor Jamal and Jalal-ud Din Khaggah Multani are noteworthy. After spreading the light of hidayat in Multan, he went to Kamaliya, which got its have from him; the local raja, who was a Kharal rajput, became a muslim. Shah Kamal then proceeded, through Lahore, Ludhiana, Sarhind and Samana, to Kaithal. Innumerable people benefited from his association and teachings and he breathed his last on 28th Jamadi-ul-Akhir 981 Hijrah.

Additional Info

The steadfastness in fulfilling “ the promise” shown by Shah Kamal Qadri produced the result that thousands of irreligious people as well as mushrikeen became true Muslims, and Kaithal attained the status of the Centre of spiritual training where people from all over India came for relieving their spiritual uneasiness and attained spiritual relief and contentment.

Kalaam-e-Shah-Khamosh

Dargah Of: Hazrat Qibla Sayyid Shah Mo`eenuddin Hussaini al-m`aroof Hazrat Shah Khamosh Quddisa Sirruhul `azeez

Darussalam Road, Dargah Yousufain Rd, Nampally, Hyderabad, Pin: 500001, Telangana, India



Hazrat Qibla Quddisa sirruh's blessed birth took place in 1204 al-Hijri in the city of Mohaamadabaad in Bidar Shareef (present Karnataka, India). His Respected Father was from the Mashaiqeen and was a Pir-ut-Tariqa from the Blessed Nizamiyya Chishtiyya Order, his name was Hazrat Khwaja Sayyid Shah MeeraN Hussaini and was popularly known as Hussaini peeraN. Hazrat Qibla's elder brother was Sayyid Shah PeeraN Hussaini Sahab Qibla, and his younger brother was Hazrat Sayyid Shah Waliullah Hussaini and another younger brother was Hazrat Sayyid Shah `Ali Hussaini.

Shauq il Allah:

Once during his childhood days Hazrat Shah Khamosh rahmatullah alaihi was playing with some of his agemates. A Sufi Majzoob Hazrat Bandey Ali Shah happened to pass by at that time, he saw the young Hazrat Shah Khamosh rahmatullah alaihi playing with his friends and said “You a Tiger are playing with these Jackals” & made Hazrat Qibla eat some sweet from him. This incident triggered the beginning of a long quest for the Love of Allah Subhanahu wa t`aala. All the feelings of this young lad were overwhelmed by the quest for Allah and His love.

Dhikr became his favorite occupation. Hazrat Qibla started to spend a lot of time in solitude during which he pursued his thirst for the knowledge of his Beloved Lord, one of the things he deeply studied was the Deewaan of Hazrat Haafiz Sheerazi rahmatullah alaih from which he had unanswered questions and was disconcerted with couplets like

Ba Mai sajada rangeen kun Garat peer-e-MuGhaan gaweed Key saalik bey Khabar nabood az raah-o-rasm manzillaha. As to what is the "sajada rangi" who is the peer-e-MuGhaan and what Mai is the Mai which is referred to here? It was soon that he asked his elder brother Hazrat PeeraN Hussaini permission to travel to further his Quest for the truth in the Path of Allah. Hazrat's brother gave him a servant to accompany him and a Horse as a means of conveyance. Hazrat left in his quest for knowledge of his Beloved Allah.

Journey to Ajmer:

As Hazrat Shah Khamosh reached a bit further out from Bidar, he gave the Horse to the servant and asked him to leave and started his journey on foot in his quest which took him first to Ajmer Sharif the place of rest of Khwaja-e-Khwaajagan Hazrat Moinuddin Chishti Rahmatullah alaih. Hazrat qibla remained at the Dargah of the Khwaja for many years doing Dhikr and Tazkiyyatun Nafs until he was ordered by the Khwaja himself to go towards Punjab to Manikpur to Hazrat Haafiz Moosa Sahab to obtain the zaahiri faiz of his destiny.

Journey and bayah in Manikpur:

And hence he set on foot to his destination in Manikpur in Punjab. On his way he found a Sufi Shaikh with thousands of followers who at the sight of Hazrat Qibla raised to kiss his feet and said, "You are the one sent to Hafiz Moosa manikpuri and your Shaykh is better than me". The murideen were puzzled to see their Shaykhs action and when asked about the young man the Shaykh said, "He is a Saayid of Deccan And has been sent by Hazrat Mueenuddin Hassan al-Sanjari - (Khwaja Gharib Nawaz) to further and complete his quest and reach his goal"

Before Hazrat Qibla reached Manikpur Hazrat Haafiz Qibla saw Hazrat Gharib Nawaaz in his dream who said "My child is coming to you Take him with you".

Hazrat Haafiz woke up from the dream and ordered all his murideen to go to welcome Hazrat qibla, All the great Khulafa of the Silsila went out to the city limits and welcomed Hazrat Shah Khamosh and entered Manikpur in a Halaqa of Dhikr, when he came to the Khanqah of Hazrat Haafiz he saw the Shaykh himself eagerly waiting for him at the door, the Shaikh immediately embraced Hazrat Shah Khamosh and everyone started crying. Hazrat Shah Khamosh then took

Bayah from Hazrat Haafiz rahmatullah alaih. It is recorded by the Khalifah of Hazrat Hafiz, Syed Amanat Ali Sahab that Hazrat Haafiz rahmatullah alaih said that "Hazrat Shah Khamosh will be like the Nizamuddin Auliya of my Silsila, he will be very generous and Hind and Deccan will benefit from him"

It is recorded in most of Hazrat Shah Khamosh's Biographies that the Dhikr of Hazrat Shah Khamosh used to be very intense and continuous , It is reported that not a single breath left his body without experiencing the sweet taste of Dhikr. It was due to this reason that for thirty years of his life he seldom used to talk and used to convey his thoughts by actions and that too very occasionally. He was then Given khilaafah by Hazrat Haafiz and was ordered to stay in Amroha uptil Hazrat Haafiz' lifetime and then go and preach and stay in Deccan. Hazrat Haafiz said to Hazrat Shah Khamosh that Hazrat Ghareeb nawaaz has gifted you with the Qutubiyyat of Deccan.

Additional Info

On his arrival in Ajmer Sharif Hazrat Shah Khamosh was taken to the Dargah Sharif by his Vakeel at the Dargah Sharif as per tradition. His name Sahibzada Syed Murad Muhammad. Original handwritten vakalatnameh of Hazrat Shah Khamosh is still preserved in Ajmer Sharif at the Khaneqah. Please add up this piece of information too. Original persian written Vakalatnameh could be seen.

Kalimullah Shah Baba

Netaji Subhash Marg Chandni Chowk, Delhi, Pin: 110006, Delhi, Indi



History

Hazrat Kalimullah Shah was born in Delhi around 1650 and his father, Sheikh Noorullah, was a well-known astronomer, calligraphist and professor of theology and he studied theology under the guidance of Sheikh Bunharuddin and Sheikh Bahlool, two famous ulemas of the time. After completing his studies, he renounced the world and became a sufi. At the place where the shrine is situated once stood Khanam-ka-bazaar which housed khanqa – a religious abode-cum-inn which was later converted into a college. There are several stories about the miracles performed by the saint including one in which he commanded the Yamuna to behave itself when the river flooded half of Delhi and he was also supposed to cure disease including the blindness of a girl.

Additional Info

He is Khalifa of Hazrat Nizamuddin Auliya R.A. His Ancestors are Architect's who built Red Fort , Taj Mahal & Fathepur Sikri in Agra and other monuments . His Famous two Mureed's are Hazrat Yousuf Baba and Hazrat Sharief Baba who proceeded to Deccan , Hyderabad to spread Islam and are popular by the name Yousufain Baba , and their Darah Sharief is in Nampally , Opposite Railway Staion in Hyderabad

Kamar Ali Darvesh

Dargah Of: Hazrat Kamar Ali (R.A)

Pune, Khed Shivapur, Pin: 412205, Maharashtra, India



History

Hazrat Kamar Ali was a great Sufi whose name means 'wisdom'.

He passed away at a very early age of 18 years and there after he was honored as a saint. He was buried at this place about 700 years back. He was honored as a highly spiritual person. There

are two rocks that are kept at the Dargah. Legend says that these are the rocks which Hazrat tried to lift, as he was not interested in all these, he was not able to do so and failed as many times as he tried. Hence these rocks are placed as a majestically levitated with a strong believer of the visitors who visits Kamar Ali Darvesh Dargah.

Additional Info

There are two large stones placed near the contour of the Dargah premises. A group of 11 people with approach towards the stone and try to pick it up with the help of the index finger. This stone has to be lifted up with the help of the tips of the index finger. People lifting this stone voiced in unison the name of the saint. People hold the 1st syllable for as long as possible and that too without running a breath. They say Kamar ali Darvesheeeeeeeee the giant rock suddenly lifts up and remains there till the partaker's runs out of the breath.

Another important feature of this place is that women are not supposed to enter the Dargah, because Kamar ali Darvesh was not married till date. Here people from all castes, creed and religions people are allowed without any barriers of caste, creed and religion. Thousands of people visit this place keep a strong belief in the Saint. There are also foreigners sometimes found here who come to visit this place and see the miracle of the stones. It is strongly believed that all the wishes asked to him are fulfilled here. So people come here to fulfill their wishes by the grace of Hazrat Kamar ail.

KAMTI SHAREEF

Dargah Of: AMMA BIBI MARIUM TAJI WALIYA

Amma Jan Dargah, Kamptee, Pin: 441404, Maharashtra, India



History

Marium Bi Amma was born in India, at Kajleshore town, Murtaza Por estate, Akolah district on 2nd rajab 1302 Haj'ri according to geog 18 of April 1885, on Saturday. She had 3 brothers and 1 sister. Her father's name was Aziz-ud-din and mother's name was Ayesha Bibi. Marium Bibi completed her studies in the Holy Quran (i.e. Islamic studies). She had a deep relish in her worship. Most of her time passed in contemplate and recluse. Her prayer schedules were not affected even after being a house wife and holding all her married life responsibilities. Her brother Qutb-ud-din brought her back at his home after a few days of her marriage.

Marium Bibi was now staying in Kamti with Her brother Gulam Mohiuddin who was working in Kamti. Her brother came to know that a marvelous and a highly respected venerable had arrived at Kamti. After admiring the qualities of the pious venerable one day Gulam Mohiuddin Sahib requested to the respected venerable and said,

"Sir! It will be my pleaser and honor, if you come and stay with us for a few days and give us the honor of serving you".

The respected venerable agreed to stay with them. One day when all the members of the family were at his service, the venerable said to Marium's mother that "GOD has gifted you with two loving sons Marium Bibi is one of them".

The venerable addressed Marium Bibi;

"Daughter! The sun of wilayat (Saintliness) is rising from the horizon of Nagpur. Go and light up your soul and body with it. This is the time when the mental hospital of Nagpur is honored by the presence of the lords of seven claims, Baba Tajuddin Aulia (r.a.). Go in his service! Since it is written in your fate."

Marium Bibi immediately went to Nagpur's mental hospital to meet Baba Tajuddin (r.a.). As soon as Marium Bibi reached the mental hospital, His Highness stood up from his place; He came near her and said

"I was waiting for you from a long time."

After telling this His Highness rend her bangles off and said;

"Come to Me every day"

As on the recommendation of His Highness, Her Highness Amma Marium (r.a.) visited the mental hospital daily and used to stand out side the main gate on a specific place. There her full concentration and attention was towards His Highness (r.a.). She was so deeply devoted that She altered her way of living.

A year passed away and during this period when His Highness (r.a.) left the mental hospital on the 21 of September 1908 and headed towards Shaker Dara (a city of India). After one month Her Highness Amma Marium (r.a.) accompanied His Highness (r.a.) to Waki. She resided in village Pathan Savange. Even then She continued her devotion and presented herself in front of His Highness (r.a.) who kept His caring, loving and humble sight on her.

This time duration is also based on one year. After struggling continuously for two years for a tough mystic exercise one day His Highness (r.a.) took Her Highness Amma Marium (r.a.) on the bank of Khandan River, A place of desolation and path of wild animals. There His Highness (r.a.) ordered Her highness Amma Marium (r.a.):

“Sit here! Don’t move unless I permit you”

Without any hesitation or fear she sat down, obeying His Highness’s (r.a.) command and didn’t even think once about her daily life requirements. After this His Highness (r.a.) came back leaving Her Highness Amma Marium (r.a.).

A week passed away the devotees and the disciples of His Highness (r.a.) were very surprised and amazed because His Highness (r.a.) had not eaten or drank any thing from the past week. Then His Highness (r.a.) arrived on the scene and with a loud voice stated calling;

“Lachan! Wakoreya!”

The farmer, Lachan Wakoreya came up to His Highness’s (r.a.) service. Where His Majesty command him;

“Near your farm there is an Amma (Mother) residing. Take food for Her and give your best ever service to Her.”

One should contemplate that after a week His Highness (r.a.) was inquiring about Her Highness Amma Marium (r.a.). Immediately, after this Lachan Wakoreya prepared some food and was all set to search Her Highness Amma Marium (r.a.). After a long time of his search he found Her Highness (r.a.) in a thickly dense jungle. She was covered with a Chadar (a white plain cloth) her eyes were closed and she was not moving. He called out Her Highness’s (r.a.) name a couple of times but she didn’t reply. In the end Wakoreya said;

“I have come here and brought food on His Highness’s (r.a.) command”

After listening to the farmer Her Highness (r.a.) immediately got up and took the food from him with a great reverence and ate some morsels of it. People say when Wakoreya went to search Her Highness, a couple of hours later His Highness (r.a.) asked for food but ate his first

morsel after a week. When Her Highness (r.a.) finished Her food then the farmer instantly brought some water from the nearby canal and requested Her with a very respectful manner(i.e. with folded hands) and said;

“It is an order for me from His Highness (r.a.) that I should look after you I know it is a tough job for me. Her Majesty it will be my honor to take you to my farm where I have built a hut for you.”

Her Highness (r.a.) agreed and went with Wakoreya to his farm.

Her Highness Amma Marium (r.a.) narrates that;

“The endeavor of era of prayers & mystic exercises was concluded in a few days by the divine attention and kindness of His Highness (r.a.) because I was a thin and weak woman. Therefore, His Highness (r.a.) kept a special sight on me and swiftly opened the door of saintliness for me then His Highness (r.a.) behest me to stay near Him.”

A particular place was appointed for Her Highness Amma Marium (r.a.) in Waki and there one more lamp/candle lighted the other. Now the benevolence of His Highness (r.a.) was also being spread by Her Highness. Venerable Tajuddin (r.a.) always sent a thousand of seekers to visit Amma Marium (r.a.) and those seekers always returned with their wishes completed.

Spectators observed that without any worldly communication Her Highness Amma used to say the same verses at her residence that His Highness (r.a.) had already said at his Durbar (Royal court) Often, His Highness (r.a.) used to visit Amma Marium (r.a.) and would also take her in His royal coach for an excursion and while returning Her Majesty would stay back at her residence.

His Highness Bawa Tajuddin (r.a.) recommended his followers, devotees and seekers that they should visit Her Majesty Amma before visiting Him. Hence, it could be estimated that the prestigious sight of His Highness (r.a.) was on the peak of greatness. Evidence of this is that His Highness (r.a.) never met his seekers who used to come to His Highness (r.a.) without visiting Her Majesty Amma. People even noticed that His Highness (r.a.) never denied Her Majesty Amma in any aspect.

When His Highness (r.a.) migrated to Waki He was accompanied by Her Majesty Amma. Apparently by then Her Majesty Amma was a miraculous saint.

His Highness (r.a.) with a high respect used to address Her Majesty Amma by His mother's name and would say “She is My mother”. His Highness (r.a.) delivered a title to Her Majesty

Amma that was “Brother Abdul rahim”

And then rarely He called Her with the same name. His Highness (r.a.) also awarded Her Majesty Amma with the following titles:

Mera Aftab Abdul rahim (My Sun Slave of Merciful Allah)

Mera Mah-tab Abdul rahim (My Moon Slave of Merciful Allah)

And said "look at my Abdul rahim who is even after tavern (divine wine of Allah) is saying “Hal Min-mazid-in (Give Me More)” and is still in her consciousness.

One day His Highness (r.a.) came to Her Majesty Amma and said;

“Take your comb and your key”

She took veil from this materialistic world on the 27th of Shawal 1337 Haj’ri and according to the geog it was 25th of July, 1919, Friday in the city of Shakardara. She departed this materialistic world at the age of 35 and by geog calendar she was 34 years old.

Additional Info

The day of Urs-e-mubarak (i.e. the annual celebration in the memory of departed) is celebrated in a very splendid manner. The arrangement of Urs-e-mubarak is done from Taj Abaadh. On the third day of Urs-e-mubarak the qawali (mystic chorus) began. The Tomb of Her Highness Amma Sahiba (r.a.) was to be seen in tremor and the people were in a vanity that the shrine of Amma Sahiba (r.a.) would collapse. His Excellency Hazrat Baba Yusuf Shah Taji (r.a.) narrates that for the requiem’s (prayers for the departed) arrangement of Her Highness (r.a.) was in compliance order of Bawa Tajuddin (r.a.) that the first Urs-e-mubarak should take place under the special obligation care of Baba Yusuf Shah Taji. Countless devotees of Amma Sahiba (r.a.) were present on the Urs-e-mubarak.

The gathering of spiritual music was on its peak and the qawals were reciting: “Phir Mein Kyon Na Itraon Sakhi Re Muri Chunariya Baba Ne rang Di” It means: O’ My companions, why I should not coquettishly bashful; my fly flapper has been dyed by Baba” Suddenly, the Shrine of Amma Sahiba (r.a.) came to be enraptured the crowd present there was afraid, astonished and amazed. Then Baba Yusuf Shah Taji ordered that all the four corners of the Shrine should be covered with a chadar (a plain cloth) and said “cover the Tomb with Bawa Tajuddin’s jubbah (dress of a saint) which is given to me by His Highness (r.a.). After putting the jubbah (dress of a saint) on the tomb, the state of the shrine changed and was back to normal. This was a very popular incident that occurred at Her Highness shrine.

Kandeduttha Dargah Shareef

Dargah Of: Hazrat Syedina Ukasha ibn Mihsan (radi Allahu ‘anhu)

Rave Main Rd, Parangipettai, Pin: 608502, Tamil Nadu, India



The shrine fondly called as “Kandeduttha Dargah Shareef” by locals is located in Parangipettai (historically called Porto Novo) town of Cuddalore district. The shrine is famous since 7th century as Hazrat Ukkhasha is believed to have arrived there in Parangipettai Shareef along with his favorite disciple Hazrat Syed Saheb Ganj who also lies buried near his spiritual master. Legends say that Hazrat Ukkhasha was among the 313 companions who had taken part in the battle of Badr and belonged to Baddu tribe of Arabia.

Hazrat Sayyiduna ‘Ukasha (radi Allahu ‘anhu) belonged to the tribe of Baddu in Arab community and was in the Khidmat of Rasul-e-Karim(salla Llahu ‘alayhi wa sallam). He is one of the greatest and distinguished ashiques (Lovers) of Rasul-e-Karim (salla Llahu ‘alayhi wa sallam).

During the last Sermon prior to performing Hajj, Hadhrat Sayyiduna Rasul-e-Karim (salla Llahu ‘alayhi wa sallam) called all the Sahabas (radi Allahu anhumu) and people for an open announcement in Masjid-e-Nabawi Shareef asking that they can come in front of Rasul-e-Karim (salla Llahu ‘alayhi wa sallam).

if Rasul-e-Karim (salla Llahu ‘alayhi wa sallam) ever cheated anyone,
if Rasul-e-Karim (salla Llahu ‘alayhi wa sallam) ever done wrong to anyone,
if Rasul-e-Karim (salla Llahu ‘alayhi wa sallam) ever beaten anyone,
if Rasul-e-Karim (salla Llahu ‘alayhi wa sallam) ever had dues with anyone,

On the contrary, nobody came in front. During the announcement, Hadhrat Rasul-e-Karim (salla Llahu 'alayhi wa sallam) was on the camel surrounded and guarded by Ameer-ul-Mu'mineen, sayyiduna, Hadhrath 'Umar al-Farooq (radi Allahu 'anhu) and Ameer-ul-Mu'mineen, Sayyiduna, Hadhrath Ali bin Abu Talib (Karam Allahu Wajhah) along with many other Sahabas (radi Allahu 'anhum). After the announcement, Rasul-e-Karim (salla Llahu 'alayhi wa sallam) waited for a while for Sahaba and people to respond and suddenly Hadhrat Sayyiduna Ukasha (radi Allahu 'anhu) came in front and told Rasul-e-Karim (salla Llahu 'alayhi wa sallam) that he was once beaten by him and he wanted a justice for that.

Having heard it, all the Sahabas (radi Allahu 'anhum) became stunned and their anger rose. One of the Sahabas (radi Allahu 'anhu) went to the extreme and took the sword to kill Hadhrath Sayyiduna Uhasha (radi Allahu 'anhu) at this situation but Rahmath-lil-Al'ameen, Rasul-e-Karim (salla Llahu 'alayhi wa sallam) came down from the camel and asked all the Sahabas (radi Allahu 'anhum) not to interfere between him and Hadhrat Sayyiduna Ukasha (radi Allahu 'anhu). Hadhrat Sayyiduna Ukasha (radi Allahu 'anhu) went on explaining that when he was without a Jubba in the masjid standing for the Jamaat in the first saf, Rasul-e-Karim (salla Llahu 'alayhi wa sallam) instructed him to stand straight and make proper saaf for the jaamat, during the occasion, he was beaten. After hearing it, Rasul-e-Karim (salla Llahu 'alayhi wa sallam) was about to remove his Jubba Mubarak, Hadhrat Sayyiduna Ukasha (radi Allahu 'anhu) said that he was beaten by a rope which was at the home of Rasul-e-Karim (salla Llahu 'alayhi wa sallam), who in turn ordered Islam's First Muezzin, Sayyiduna, Hazrat Bilal Habshi (radi Allahu 'anhu) to bring the rope (Kolda) from his house.

When Sayyiduna, Hadhrat Bilal Habshi (radi Allahu 'anhu) went to the holy house of Rasul-e-Karim (salla Llahu 'alayhi wa sallam), he explained the complete incident to the daughter of Rahmath-lil-Al'ameen (Peace and Blessings be Upon him), the Queen of Heaven, Hadhrat Sayyida Fatima Tu Zhara (radi Allahu 'anha) and to her holy sons, Hadhrath Imam Hassan ibn Ali (radi Allahu 'anhum) and Hazrath Imam Hussain ibn Ali (radi Allahu 'anhum). All of them started crying and said to Hadhrat Bilal Habshi (radi Allahu 'anhu) that they would accept the beatings from Hadhrat Sayyiduna Ukasha (radi Allahu 'anhu) since Rasul-e-Karim (salla Llahu 'alayhi wa sallam) was suffering from illness during his last days and then they gave the rope.

After taking the rope, Hadhrat Bilal Habshi (radi Allahu 'anhu) rushed back to Masjid-e-Nabawi Shareef where everybody was awaiting him and gave it at the sacred hand of Rasul-e-Karim (salla Llahu 'alayhi wa sallam) who in turn gave it to Hadhrat Sayyiduna Ukasha (radi Allahu 'anhu) and asked him to beat but the later told that he was without Jubba when he got

beating, then removed his Jubba Mubarak. Oh! SubhanALLAH, that was the situation Hadhat Sayyiduna Ukasha (radi Allahu ‘anhu) had been longing for, then he threw the rope and kissed the Mehr-e-Nubuwwat with Adab with excitement that stretched in his every drop of blood and cried like anything and ran away from that place and came to India.

After the incident, tightly hugged Hadhrat Sayyiduna Ukasha (Radi Allahu ‘anhu) and said the holy news that the later would enter Jannath. Hearing the news, all Sahaba-e-Kiram went ecstatic and whole Masjid-e-Nabawi shareef was plunged into an elated status.

Hadhrat Sayyiduna Ukasha (radi Allahu ‘anhu) said about the Meher-e-Nubuwwat that he had seen it many times when he used to do Khidmat for Rasul-e-Karim (salla Llahu ‘alayhi wa sallam) and was waiting for a holy time to kiss that for years. And, Meher-e-Nubuwwat was in the form (shape) of half White Egg and around which, there were small sacred hairs. There were names of Allah subhanahu wa ta’ala and Hadhrat Sayyiduna Muhammad (salla Llahu ‘alayhi wa sallam).

Additional Info

He also ranks as the only companion (Sahaba) who kissed the seal of prophet hood (Mohar-e-Nabuwwat). Hazrat Ukkhasha also went into a state of ecstasy and arrived in India like many other companions to propagate the message of Islam. He reached Parangipettai and settled there with his disciple. As his influence grew, more people joined his mission and became Sufis. The influence of Hazrat Ukkhasha is evident from the fact that Parangipettai town boasts of more than 2360 Dargahs of Sufis.

Kantit sharif

Dargah Of: Sayyad Khwaja Ismail Chisti (RA)

Kantit Village Vindhyachal Mirzapur District, Kantit, Pin: 231307, Uttar Pradesh, India



This is the mausoleum of Sayyad Khwaja Ismail Chisti Rahmatullah- the nephew of Khwaja Garib Nawaz of Ajmer. It is common belief that those, who cannot pay regards to Ajmer Shareef due to long distance, gather here and get the same religious satisfaction as if they are visiting the Mazaar of Khwaja Moinuddin Sahib of Ajmer. Once the wish of devotees is fulfilled, they offer 'chaader' (bedsheet like covering) on the mazaar. They also distribute 'halwa', 'zarda', and 'sheernee' among poor and disables.

The most striking feature of this centre of Hindu-Muslim unity is that the first chaader (sheet) is bestowed at the dargaah by not a Muslim but by a Hindu, who belongs to Kasera family of Mirzapur city. Only then the Urs of Dargaah takes the final inauguration of annual segregation. This tradition of beginning of urs by a Hindu has been going since times past from the time of Jawahar Kasera, the ancestor of present line of Kasera.

Historical investigations tell that Khwaja Sahib became popular among masses when he succeeded to control arbitrary natured kings Daanav Rai and Dhama Rai, who belonged to Gaharwar Rajpoot sect of Hindu religion. They were established as very strong but cruel kings. Some of their policies were fatal for public good. At this juncture Khwaja Sahib miraculously impressed the two kings so much that their behaviour changed and they started the policy of public good.

On the 5th, 6th, & 7th day of Rajab month (as per Muslim calendar) an annual Urs is held here and people throng this shrine from distance places. This is the symbol of communal integrity.

Kapasan Sharif

Dargah Of: Baba Diwana Shah (RA)

HAZRAT DEEWAN SHAH R.A Dargah, Kapasan , Pin: 312202, Rajasthan, India



History

The real name of Baba Diwana Shah (RA) was Abdul Razzaq, and people used to lovingly call him Kaalu. He was born in Rajpura village of Deesa Cant, Palanpur estate (Gujarat). His Father's name was Abdul Qadir Sahab. Since his childhood, Baba Diwana Shah (RA) was interested more in spiritual world rather than worldly affairs and was least interested in education. He used to often think about questions such as who all are companions of whom in this world, earth gave birth to all of us and people will eventually return to graves (i.e back to earth). Seeking answers to his question he left Deesa and went to Ajmer but wasn't satisfied as he didn't get answers to his questions. After wandering for some time he ultimately reached Deogarh (Madaria) where a renowned sipiritual leader Hazrat Kutub Ali Shah RA used to live.

After listening to Hazrat Kutub Ali Shah's speeches he got answers to his questions and became satisfied. Baba Diwana Shah (RA) became disciple of Hazrat Kutub Ali Shah (RA). From Deogarh he went to Nasirbad where is got khilafat and name of Vilayat Shah from his spiritual master. Deewana Shah was however used just to address him.

Baba Diwana Shah (RA) finally made Kapasan his permanent residence where he settled in Momin Mohalla. Villagers started visiting him to seek solutions to their problems and slow Baba Diwana Shah (RA) became well known in Kapasan. People of different faiths used to visit him, Master Hariram Kumawat being prominent. There used to huge gathering of needy people at Baba's residence and people developed a strong faith in Baba. The King of Mewad , Maharaj Bhupal Singh, expressed his desire to meet Baba Diwana Shah (RA), to his friend in Kapasan, Hakeem Lala Pyarelal. Baba Diwana Shah (RA) and Maharaj Bhupal Singh met in Udaipur where Maharaj Bhupal Singh gifted land to Baba Diwana Shah (RA) which is near Udaipur railway station.

Additional Info

On 8'th Safar , Hijri 1363 (1944) Baba Diwana Shah (RA) left this world and was buried in the land gifted to him by Maharaj Bhupal Singh. Later on a Maqbara was constructed on his grave by people of Kapasan. Every year On 8'th Safar, Baba's Urs is celebrated. The Urs flag is brought from Baba Diwana Shah (RA) residence in Momin Mohalla in a huge procession accompanied by music and dance. This flag is hoisted at the buland darwaja of Dargah and chadar is offered at Baba's Mazhar. This marks the beginning of the Urs. People from nearby states visit Kapasan during the Urs. Usual timings are from 5.30 am to 11.00 am, 2.00 PM to 3.30 PM and 4.00 PM to 8.30 PM

Kareemullah Shah Dargah

Dargah Of: Alhaj Hazrath Kareemullah Shah (R.A)

Afzal Gunj, Ghansi Bazaar, Hyderabad, Pin: 500012, Telangana, India



Alhaj Hazrath Kareemullah Shah was a renowned Muslim Sufi, saint and scholar of the Naqshbandi order from Indian sub continent. He was born in 1838 in the city of Hyderabad. His spiritual successor was Hazrath Ghousi Shah, who in turn became the spiritual master of India's noted Sufi saint. Alhaj Hazrath Kareemullah Shah spiritual guide (shaikh) was Hazrath Shah Ashraf Ali Naqshbandi Hyderabad. Many scholars of twin cities learned the intricacies of Tauheed and Tasawwuf from him. He initiated Hazrath Ghousi Shah in tasawwuf and made him successor(janasheen). He was a great Khateeb – an orator who left a great impact upon the audience, Masnavi Maulana Rum in an extremely impressive manner and he was a great interpreter of Arabi.

He died on 15 April 1913. His grave (mazar) is situated in his mosque “Masjid-E-Kareemullah Shah”, Begum Bazar, behind Osmania general Hospital, Afzalgunj, Hyderabad

KASMUR SHAREEF

Dargah Of: Hazrath Syed Kareem Ulla Shah Qadir

Kasumur Dargah Kasumuru, Nellore, Pin: 524320, Andhra Pradesh, India



History

The Dargah Shareef of 'Hazrath Syed Kareem Ulla Shah Qadiri' (RA) URF 'Ka-le Shah Mastan Baba' (RA) lies in Kasumuru village. 'Hazrat Syed Kareem Ullah Shah Quadri' (R.A) popularly known as 'Kale Shah Peer Mastan Vali Baba' to his countless devotees.

Hazrat Syed Karimullah Shah Quadri is believed to be the Peer Bhai (Disciples of the same Master) of Hazrat Haji Syed Khwaja Rahmatullah Nayabe Rasool. Most of the pilgrims who visit Rahmatabad make it a point to visit Kasmur and vice versa. Though not much is available about his life history in the form of written literature it is believed that Hz Karimullah Shah Quadri is a Zinda Wali. It is said that his Visal (expiry) was a Karamat in itself in that he ordered the earth to make place for him and let himself into it and then again ordered the earth to cover him up which did as ordered. The place where his mazar stands today is exactly the spot where he buried himself alive. It is said that the saint lived in near by caves spending his time in penance. People who visit the Dargah also make a stopover at the caves.

It is famous that Hazrat Kale Shah Mastan Baba (RA) is very Jalali Peer (Saint) and the jinnats run listening to the name of this great auliya even from far off places when people call the name of Hazrat Kale Shah Mastan Baba (RA) in great troubles.

People come to the threshold of Kasmur Dargah Shareef with lots of hope of getting fulfilled their requests, which are strongly believed to be generously bestowed at this place. This place is quite famous for curing various physical ailments. His Dargah Shareef is also famous for its power to get one relieved from possession of evil spirits.

The Urs-e-Shareef or Sandal festival is celebrated on 26th day of the auspicious period of "Rabbi-ul-awal" every year.

Large number of devotees gather at Kasmuru Dargah Shareef of "Hazrath Kale Shah Peer Mastan Vali (RA)" on the occasion of Urs, large number of peoples from all casts gather here. Sandal Festival at Kasmuru Dargah is performed on 26th Rabbiul Awwal, the same day as the sandal of Rahmatabad is also performed.

The difference between the two is, the sandal at Rahmatabad is celebrated after midnight, Kasmuru is celebrated just before the dawn prayers.

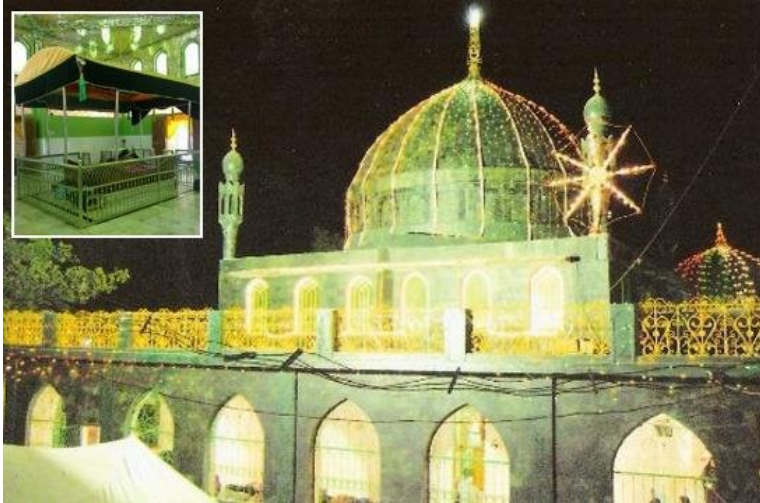
Additional Info

If anybody reaches Nellore it is advisable to visit 'Bara Shaheed Dargah' in Nellore and then visit 'Kasmuru shareef' which is 25 K.M from Nellore and Rahmatabad Shareef 'Hazrath Nayab-e-Rasool' (RA) Dargah which is 53 K.M from Nellore.

Kazipet Dargah

Dargah Of: Hazrat Syed Shah Afzal Biabani (R. A.)

National Institute of Technology Campus, Hanamkonda, Kazipet, Pin: 506004, Telangana, India



History

Syed Shah Afzal Biabani (1795 – 1856 A.D / 1210 – 26 Safar, 1272 AH) was a Sufi from Warangal, Hyderabad State (now Kazipet 132 km from Hyderabad, India). He was appointed as Kazi of Warangal during the reign of Nizam Ali Khan (Asaf Jah II). The word "Biabani" is a plural of Urdu & Persian word "Biaban" which means soonsan (in Urdu) and uninhabited place in English. He received this nickname because he spent 12 years in Tasawwuf (a form of Sufi meditation) in the caves located in the forest of Battupalli near Kazipet.

Hazrat Syed Shah Afzal Biabani (R. A.) was born in 1210 Hijri (i.e., 1795 A.D.) at Kazipet Jagir, Dist. Warangal, Hyderabad State, India.

Hazrath Syed Shah Ghulam Mohiuddin Biabani (R.A.) and Hazrath Qasim Bibi Saheba (R.A.) were the parents of hazrath Syed Shah Afzal Biabani (R.A.). Mir Qurban Ali, the then Collector, Warangal was his father-in-law.

It was the first time the name Biabani was suffixed to the name of Hazrath Ziauddin (R.A.) since he was founder of Biabani family, it is worthy to note that the descendants from Hazrath Ziauddin Biabani (R.A.) to Hazrath Afzal Biabani (R.A.) all used to pray and meditate in the forests and there by kept the nomenclature of Biabani alive.

Hazrath Afzal Biabani (R.A.) was a saint (Vali Allah) by birth. His mother said that there was something extraordinary in him right from the childhood. Some miraculous incidents were manifested even in his childhood. Once at the residence of her brother, Syed Murtuza Hussaini

at Qutbi guda, Hyderabad, playing with children of his age (4 to 5 years old) in the court yard, he dug a small pit (well), like the other children. But to their astonishment water was found in the pit dug by him, where as the other pits were dry. His maternal uncle said that Afzal Biabani would become a saint and a man of miracles in future by the grace of Allah.

Hazrath (Hazrath Afzal Biabani R.A.) received primary education from his father and Faqirullah Shah (R.A.), a great scholar of Qur'an and Hadith and a sufi saint at Fort Warangal. Once when Hazrath Afzal Biabani was going to Fort Warangal, in the evening his companions were left behind and it was getting dark. When he reached "Gunjshuhada" (Graveyard) a group of men bearing torches (Mashals) followed him. As soon as he reached Fort Warangal, they disappeared. This clearly reflects his reverence and grace of Allah on him.

Hazrath said that on account of the teachings of Faqirullah Shah R.A. his curiosity to learn more about the secrets of Islam and the spiritual power increased.

His father, Hazrath Syed Shah Ghulam Mohiuddin Biabani R.A. taught him the 'way of knowledge' (Maarifat), the 'Mystical path' (Tariqat, the 'way of love with Allah' (Mohabbath-e-Haqiqi) which led him to the 'inner truth' (haqiqat). He also blessed him with khilafat and declared him, as his spiritual successor (Sajjada Nasheen).

After the demise of his father, his mother sent him to hyderabad for further studies in 1807 A.D.

A strange incident on the way to hyderabad which is a clear proof that Hazrath was chosen by Allah and destined to be a "Vali Allah" a friend of Allah in his boyhood only. The great scholars of Islamic studies and Sufi-Saints Moulavi Qutubuddin R.A. and Moulavi Sadruddin R.A. taught him the holy Qur'an, Islamic law (shari'at), exegesis (tafseer) of the holy Qur'an, the tradition (Hadith) and the principles of Jurisprudence (Fiqh). He learnt by heart the holy Qur'an at the age of 12 under the supervision of above said great scholars, which is a great achievement and honour for a boy of 12 years. Following the sunnat of Holy Prophet, Hazrath Afzal Biabani (R.A.) had adopted worship, invocation and meditation in the secluded caves of hills in the jungles for gaining complete defiance and control over sensual pleasures and desires. He used to go to the hills of Papannapet in Medak District of Hyderabad state. where he invoked the name of Allah, performed prayers (Namaz) and meditation. Thus he glorified Allah the Almighty day and night. At the age of 28 he left hills of Medak and came back to Kazipet, where he continued worship (Namaz), invocation (Zikr) and meditation in the cave of Bhattupally hills (not far from Kazipet village) by renouncing the world.

In the Bhattupally hills his constant and rapt worship (Namaz), Invocation (zikr) and meditation reached great heights and he was graced with celestial illumination (Tajalli-e-Ilahi) of the Merciful Allah. He was continuously encircled by the divine light, for 12 years, in which immersed himself and experienced the spiritual delight so much that he rather lost his physical senses. Although his back was eaten by white ants, he could not feel the pain of the wounds. During this period as he had sat motionless (in Qaida) for a long period (i.e., 12 years) his thighs and shanks were stuck together. They started bleeding when he stood up. The scars of white ants' bite on his back was seen by his son Hazrath Syed Shah Sarwar Biabani (R.A) and several disciples. He spent that entire period in a state of intuition.

He said that during the worship some evil spirits used to come and try to interrupt , but he had dismissed them all. While he was deeply in worship under a tree on one of the hills near Kota cheru (tank) he was again graced with the celestial illumination of the merciful Allah.

Hazrath Afzal Biabani (R.A.) was so great saint and scholar that he was graced many times and continually with the celestial illumination of Divine light, where as generally friends of Allah (Aulia Allah) were graced with Divine light once or twice in their life time for a moment only.

It is said, once during meditation a piece of burning coal fell on his thigh but he did not feel the burning sensation as he was completely immersed in meditation.

He used to prostrate inversely (Sajda-e-maakus) in a cleft of hills of Bhattupally, Bodagutta and Bundum tank. He used to spend entire night in four long Sajdas inversely. On witnessing the light of Divine Essence (Noor-e-Zat-e-Ilahi) during one Sajda he used to perform another Sajda to show his gratefulness to Allah, in this way he used to perform four Sajdas till the dawn.

Once the warangal district was severely effected with drought. There was no water for irrigation and even for drinking purpose. Ali Hussain and some disciples approached Hazrath Afzal Biabani (R.A.) to pray Allah to bless with sufficient rains. First of all he refused to do so. After repeated requests, he along with his disciples went to the Laal tank situated near Kazipet village. Which was empty and dry. After doing vuzu (ablution) he sat in the middle of the tank, offered Namaz and prayed for rains by prostrating sajda. The people observed that clouds were formed over the sky and with in few minutes it started raining heavily, streams began to flow and the tanks were full. Hazrath and his disciples returned to their homes fully soaked in the rain water, farmers were very happy. His prayer never went unanswered.

To stop the day today deterioration of Islam, Hazrath Mohammad (P.B.U.H) appeared in Hazrath Afzal Biabani's dream. . He ordered to preach religious ideas based on equality and believe in existence of one God, 'Allah', and the Islam among the people of south India, especially among the military men, as they were good at heart.

In order to bring them on the right path Hazrath Afzal Biabani (R.A.) took the responsibilities of preaching Islam among the people and led the glorious foundation of preaching of Islamic Principles and social reformation in south India.

Hence at the age of 40 years, Hazrath Afzal Biabani (R.A.) in 1833 A.D. (1250 Hijri) having replete with much knowledge of Islam and sainthood dedicated himself for this holy work of preaching (Tableegh) to make the people know Islam and teachings of Holy Prophet, Hazrath Mohammad (P.B.U.H).

Responding to Hazrath Afzal Biabani's apt involvement in preaching Islam, the people started following Islamic Principles and established worship of Allah (Namaz).

According to captivated by the inner beauty of the Islamic preaching most of the people abandoned ill habits and followed his teachings for purification of their souls.

The people of south India and specially the military men of Hanamkonda and Bolaram Cantonments ran on the rail of Islamic preaching and became disciples and devotees of Hazrath Afzal Biabani (R.A.).

Those who were obsessed of their misdeeds of the past felt guilty and realised themselves and prayed Allah, the Merciful of forgiveness, through their spiritual master (Murshid), Hazrath Afzal Biabani (R.A.) who was nothing but the deputy of the Prophet (P.B.U.H) and got blessings of Allah.

To gain more knowledge in the pious company of Hazrath, the followers came to Kazipet. They were taught the Islamic law (Shariath), the 'way of knowledge' (Maarifat), inward truth (Haqiqat), methods of Islam (Tariqat), 'the way of love with Allah (Mohabbat).

A large number of people stood by him and became his disciples (Mureed) and pledged loyalty (bai'at) shunning all their misdeeds and adopted straight path.

A number of people of south India even embraced Islam because of effective his preachings, teachings, miracles, social and moral support in their need, humanly behaviour and principles and equality of the Islam. Some of the disciples by doing rapt prayers, fasting, invocation and

meditation and dedication became saints (Valli Allah). While few of them have been blessed with saint-hood by Hazrath Afzal Biabani (R.A.) directly. Viz Hazrath Mohammad Khan, Hazrath Shamsuddin Khan, Namdar Khan, Mirza Zulfan Baig, Mohibullah Khan, Bannay Miyan (Azam Khan of Aurangabad), Syed Akbar Rahim, Sarwar Shah, Abdunabi Shah and Syed Shah Sarwar Biabani, Sahibeen Rahmatullahim Ajmayeen.

Hazrath Afzal Biabani (R.A.) saved the scheduled caste people of Kazipet and near-by villages from forced labour. It shows his act of social justice against oppression, protection of human rights and uplifting of down trodden. Hazrath Afzal Biabani (R.A.) used to teach his disciples high morals like simplicity, social equality and to serve people irrespective of their caste, creed, language, religion and region.

For this reason lacs of people belonging to different religions are devotees and followers.

Thus he proved himself to be a symbol of national integration, communal harmony, social justice and protector of human rights.

Even today, Hazrath's Shrine (Dargah) at Kazipet is much thronged and revered by Muslims, Hindus, Christians and Sikhs alike.

It is observed that most of the Hindu families of Kazipet and neighbouring villages bring the bride and bride-groom to this holy shrine (Dargah) immediately after the marriage to get the blessings for the newly married couple before they get to their homes.

Additional Info

Hazrath Syed Shah Afzal Biabani Rahmathullah Alaih said: "When I was immersed in worship and invocation in the hills of Bhattupally village the chief sufi-saint Hazrath Sheikh Abd al Qadir Jeelani Gous-e-Aazam Dastageer Razi Allahu Taala Anhu, appeared and blessed me with sainthood. I got the opportunity of shouldering his palankeen (Palki)." With the kind blessings of Hazrath Sheikh Abd al Qadir Jeelani (R.A.) He became a great sufi-saint of the rank of Hazrath Abu Yazeed Bistami (R.A.), Hazrath Shibli (R.A.) AND Hazrath Junaid Baghdadi (R.A.) of his time. He said to his son: "I am very grateful to Allah because He has graced me with highest rank of sainthood (vilayath) and I have received it gratefully with His Grace and His Prophet's (p.b.u.h.) blessings.

Khamman Peer Baba

Dargah Of: Shah Syed Qayamuddin R.A

Charbagh railway station near platform number 1, Railway Colony, Charbagh, Lucknow, Pin: 226001, Uttar Pradesh, India



History

It is more than 950 year old and the final resting place of Shah Syed Qayamuddin. Railway tracks on both the sides later on confirmed the strong existence of the shrine, as the British have planned to relocate the structure. Architecture is very beautiful and the campus also includes a mosque. It is a symbol of faith for every religion as people from all walks of life assemble here. Colourful, golden edged Chadars are sold outside the shrine, which devotees have been offering for centuries as a mark of respect and thanksgiving to the Peer Saheb.

Additional Info

The railway line passes right next to the shrine and access to the place cannot come without crossing over the mesh of rail tracks.

Khanquah Munemia Qamaria

Dargah Of: Hazrat Makhdoom Shah Muhammad Munim Pak (R.A)

Sadikpur, Mitan Ghat, Patna, Pin: 800008, Bihar, India

History

Hazrat Makhdoom Shah Muhammad Munem Pak was born in 1082 Hijri (AD 1671) in the village of Pachna in the Shaikhpora district of Bihar. His family lineage meets up with Sufi saint Hazrat Makhdoom Shamsuddin Haqqani whose shrine is located at Billouri in the district of Lakhisarai. Makhdoom Haqqani is a descendant of the Sufi Hazrat Ibrahim bin Adham Balkhi, also known as Abu bin Adham.

Having completed his primary education at his paternal village he went to Deewan Syed Abu Sayeed Jaafer Muhammad Quadri's khanqah at Barh district near Patna, for higher education and knowledge of Sufism. After his death Hazrat Munim Pak received knowledge from his son Deewan Syed Khaleelullah and became his "murid" (disciple) under Quadria Qutubia order and was rewarded with "Khilafah". After finishing his education he moved to Delhi with the instruction and permission of his "peer" or around forty years he taught the students of higher education at the Madrasa situated behind the Jama Masjid in Delhi.

Hazrat Munem Pak went to Sufi saint Hazrat Khwaja Shah Muhammad Farhad and dedicated himself fully to his service. Biographers say that he remained there in his service for eleven years, practising the spiritual teachings of Naqshbandia Abul-Ulaiya Silsilah. Hazrat Shah Farhad's peer, Hazrat Syed Dost Muhammad Burhanpuri, was a mureed and khalifa of Hazrat Syedna Ameer Abul-Ula.

He was close to Bade Peer Hazrat Syedna Shaykh Abdul Quadir Jeelani and Makhdoom-e-Jahan Hazrat Shaykh Sharafuddin Ahmad Yahya Maneri. He often fasted, not just during in the month of Ramadhan when it is required. He never built a house, married, or settled down. After Hazrat Shah Farhad died in 1145 Hijri, Hazrat Munem Pak benefitted from his mureed (disciple), khalifah (caliph) and successor Hazrat Meer Syed Asadullahand. When Hazrat Meer Syed Asadullah died in 1147 Hijri, Hazrat Munim Pak was enthroned as inheritor of Hazrat Shah Farhad.

After several years in Delhi, he received indication from the Islamic prophet Hazrat Muhammad to migrate to Patna. In Patna, he initially stayed at Meer Taqi mosque near Meetanghat and then came to Mulla Meetan's mosque, known as "Jama Masjid Hazrat Mulla Meetan" and his khanqah got established here. After arriving in Patna he went to Biharsharif and stayed there for three months meditating near the mausoleum of the Sufi saint Hazrat Makhdoom-e-Jahan Shaykh Sharfuddin Ahmad Yahya Maneri.

He wrote three books during his stay in Delhi, "Mukashifat-e-Munemi", "Ilhamat-e-Munemi" and "Mushahidat-e-Munemi" in 1119 Hijri, 1120 Hijri and 1123 Hijri respectively. The manuscripts of "Ilhamat-E-Munemi" and "Mukashifat-E-Munemi" are available at Khudabakhsh Library, Patna and other libraries of the subcontinent. The manuscripts of "Mushahidat-E-Munemi" are not so widely available.

He died on the eleventh day of Rajab in 1185 Hijri (AD 1771), at the age of about 103 and was buried next to Jama Masjid Hazrat Mulla Meetan. A simple mausoleum was built there, which was later expanded and enhanced.

Additional Info

Everybody was welcomed at his khanqah, be he Sufi or Yogi (hermit), Hindu or Muslim. He treated his mureeds (disciples) affectionately. A Hindu Yogi who was a follower of Guru Nanak and whose name was Gurbakhsh came to him and made a request. He explained that he was a devotee of Krishna and that he had been earnestly willing for a long time to catch a glimpse of him. He also mentioned that he had traveled all over the country, met a lot of reputed Yogis but nobody could help him make his dream come true. He urged that he had heard many a thing about him and came to him with lot of hope.

Hazrat Munim Pak and the yogi meditated; after a while the yogi got up and started dancing until he fainted and fell down. He said that when he meditated he felt as if he had reached Vrindavan and there he saw Krishna with his eyes. He said that Krishna was playing the flute which produced the sound "Laa Ilaha Illallah Muhammadur Rasoolullah", Gopis were dancing and the environment was full of frolic. He affirmed that seeing all this he also got enraptured and started dancing. Thereafter, he became a disciple of Hazrat Munim Pak and attained accomplishment.

Khustigiri Dargah Sharif

Dargah Of: Hazrat Syed Shah Abdullah Kermani (R.A)

Khustigiri Dargah Sharif Suri Sadar subdivision Birbhum District , Khustigiri, Pin: 731101, West Bengal, India



Saiyad Shah Abdullah Kirmani was born in Kirman, Iran. His date of birth is not known. At a young age he left Kirman and came to India where he visited Muslim saint Hazrat Makhdoom Shah Arzani.

Hazrat Makhdoom Shah Arzani directed him to go to Bengal and gave him a toothpick of chambeli wood. He told him to stay at the place where the toothpick became fresh and green. He arrived in Birbhum and stayed at Bargaon, where he performed several miracles (karamat) but the toothpick remained unchanged. He then moved on to Khustigiri. There one morning he found the toothpick to have become fresh and green. He planted it and it soon became a large tree. Shah Abdullah is specially renowned for his power over serpents.

Khustigiri Dargah Sharif is believed to be a place of learning, getting peace of mind, and becoming free from diseases and mental distress. This sacred place has been established about 500 years ago for giving service to the mankind by the order of his spiritual master Hazrat Makhdoom Shah Arzani. The beautiful environment draws the minds of all irrespective of race, caste, creed and religion. The Sufi saint Hazrat Abdullah Kermani (in short Kermani Baba) has established Khankah, Jama Masjid, Madrasah, Langor Khana, Atithi Shala, Nahabat Khana, Library, Charitable dispensary etc. for the service to the mankind.

Medini mela is organised around the time of Muharram and Shab e Baraat near the mazar of Shah Abdullah Kermani at Khustigiri.

Kichhauchha Sharif

Dargah Of: Hazrat Makhdoom Sultan Syed Ashraf Jahangir Semnani

Ashrafpur Kichhauchha, Kichhauchha, Pin: 224155, Uttar Pradesh, India



Hazrat Khawaja Syed Makhdoom Ashraf Jahangir Semnani was born in 708 AH (1308 AD) in Semnan, Iran, which had been the capital of the then governing authority for approximately 800 years.

His father, Hazrat Sultan Sayyad Ibrahim Noor Bakhshi Qutbuddin governed the region with utmost justice and sincerity for 20 years. Apart from being a noble and respected governor, he was also a proficient scholar of theology and inwardly inclined to tasuwwuf (mysticism). Approximately twelve thousand Islamic institutions functioned under his regime.

His mother, Bibi Khadija Begum, daughter of Khwaja Ahmad Yasavi who was a distinguished Sufi of his time and founder of The Yasaviyya order, was also from a lineage of notable mystics and saints. She was a very religious and pious lady and devoted most of her time in prayer and recitation of the holy Quran. She was renowned for fasting during the day and her punctuality in observing the tahajjud (late night) prayer.

Hazrat Ashraf Jahangir Semnani was a direct descendent of the Prophet Muhammad, his daughter Fatimah (ra), through her son Hazrat Imam Husain ibn Ali Ra. and his great grandson Hazrat Jafar Sadiq Ra.

Hazrat Makhdoom Ashraf was blessed with immense ingenuity, intelligence and knowledge. He commenced his religious education at the age of 4 and a half with the memorisation of the Quran. 2 years and 8 months later, by the age of 7, he had memorised the entire Quran as well as each of the seven forms of qirat and particularly excelled in the study of tafsir (Quranic exegesis), hadith, fiqh (Islamic jurisprudence) etc. By the age of 14 years old, he had mastered all the subjects including theology and philosophy maturing into an extremely accomplished and proficient scholar. Hazrat Makhdoom Ashraf had astounded even the greatest scholars and theologians from as far afield as Baghdad with his remarkable talent, which was noted in the form of a couplet in the famous Persian book Lataif-e-Ashrafi. After completing his education, Hazrat Makhdoom Ashraf spent much of his time teaching. Amongst his pupils was his nephew Hazrat Abdul Razzaq Noor al-Ayn - the 11th direct descendant of the Great al-Ghawth al-A'zam, Hazrat Sheikh Abdul Qadir Jilani.

Hazrat Makhdoom Ashraf was only 15 years old when his father passed away and he was naturally crowned as his successor. He was proclaimed the sixth sultan of Semnan in a ceremony which took place around 733 AH. Ruling over Semnan with utmost integrity and

impartiality for twelve years, he was embraced by the people as a just and sincere king. During his reign, he became a salik (traveller of the spiritual path) and became a seeker of marifa (inner knowledge gained through mystical means). It was in the pursuit of this knowledge that he would spend time in the company of holy men and mystics. As time progressed, his thirst for acquiring marifa increased and at the age of 25, on the 27th of Ramadan, Hazrat Khizr (as) once again appeared before Sultan Hazrat Makhdoom Ashraf in a dream. He ordered Hazrat Makhdoom Ashraf to abandon the throne and make way for India where his Pir (spiritual guide), Hazrat Sheikh Ala ul-Haq Pandwi, a famous Chishtiya saint and a disciple of Hazrat Sheikh Akhi Sirajuddin, was waiting for him.

When he awoke, he immediately notified his mother about his dream and sought her permission to fulfill his divinely commissioned task. Upon hearing this, his mother revealed that prior to his birth it was prophesied by Khwaja Ahmad Yasavi that a great saint would be born who would illuminate, inspire and guide those immersed in darkness. She gladly approved of his mission and with her blessings, he made preparations to travel towards India and appointed his younger brother Mohammad as successor to his throne.

Hazrat Makhdoom Ashraf, on leaving his country, was seen off by thousands of soldiers. During this period Hazrat Mir Sayyid Ali Hamadani became his companion. They visited all the important Sufi centres in Iran, Iraq, Syria and Turkey.

Then taking the route through Multan and Uch Sharif to India, he met Hazrat Makhdoom Jahanian Jahangasht Jalaluddin Bukhari, grandson of the renowned saint Jalaluddin Surkh-Posh Bukhari. On receiving his spiritual blessings, he was told Hazrat Sheikh Ala ul-Haq Pandwi was anxiously waiting for his arrival in Pandua Sharif.

He then reached the shrine of the famous saint Hazrat Ali Hujwiri (Data Ganj Bakhsh) of Lahore where he derived spiritual blessings and guidance. Delhi was his next stop and there he met Hazrat Khwaja Bande Nawaz Gaisu Daraz.

Moving eastwards, Hazrat Makhdoom Ashraf reached Maner in Bihar, where a great saint by the name of Hazrat Makhdoom Sharfuddin Ahmed Yahya Maneri had passed away the same day and was awaiting burial. Before his demise, he requested that his janazah (funeral) prayer should be performed by one travelling towards the west who has renounced his throne, is a Hassani and Hussaini (a descendant of both Imam Hassan Ra.gif and Imam Hussain Ra., the grandsons of the Prophet) and a Hafiz with knowledge of each of the seven forms of qirat.

Hazrat Makhdoom Ashraf was already aware of this beforehand by means of Kashf (revelation), hence his detour in Bihar. The disciples of Hazrat Makhdoom Sharfuddin eagerly awaited his arrival and although Hazrat Makhdoom Ashraf did not want to perform the funeral prayer out of humility, he conducted the service in accordance with the will of the saint.

Hazrat Makhdoom Ashraf departed from Maner and made his way towards Bengal. After arriving in Malda in West Bengal, he was ready to make the final part of his journey and advanced towards Pandua Sharif where his Pir-o-Murshid was waiting for him in anticipation. As soon as Hazrat Makhdoom Ashraf saw his Sheikh, he placed his head on his Pir-o-Murshid's feet and tears of joy flowed from his eyes. From this outskirts of Pandua Sharif, Hazrat Makhdoom Ashraf was carried in the doli (carriage) to his Pir's Khanqah, accompanied by Hazrat Ala ul-Haq Pandwi and his disciples. As soon as they reached the Khanqah, Hazrat Makhdoom Ashraf dismounted the carriage and placed his head at the door as mark of respect. He was then served with a meal by the sheikh himself who fed him four handfuls of boiled rice and paan (betel leaf). Shortly after, Hazrat Ala ul-Haq Pandwi initiated Hazrat Makhdoom Ashraf as his mureed (disciple), receiving ijaza (permission) in the Chishti Nizami Order.

After a number of years in the service of Hazrat Ala ul-Haq Pandwi, he was granted Khilafat and instructed by his Murshid to leave for Jaunpur. Hazrat Makhdoom Ashraf who had deep attachment to his mentor, was reluctant to leave his company, but on persuasion he set out for Jaunpur, accompanied by a large number of people.

Before he left, Sheikh Hazrat Ala ul-Haq Pandwi showed him in a vision (Kashf) where his tomb would lie. What Hazrat Makhdoom Ashraf saw was a circular lake with a small hill within it, and he was told that he would be buried upon the hill. With his followers Hazrat Makhdoom Ashraf travelled northwest through Awadh, but he did not find the place that he sought until he came to Bhadod. At Bhadod, a man named Malik Mahmud was the local landholder. He waited upon Hazrat Makhdoom Ashraf and showed him much kindness, and he accompanied the Sheikh in his search for the place that he had seen in his vision.

Then there came into view a circular tank. When he saw it, the Hazrat Makhdoom Ashraf said that this was the place that his Sheikh had revealed to him. Malik Mahmud suggested that though the situation was agreeable, as it had water on all four sides of it, there was a difficulty. A Jogi resided in the place, and Hazrat Makhdoom Ashraf could only settle there if he had the power to confront this Jogi. There was one man who on that very day had become a disciple of

the Sheikh. He was called Hazrat Jamal al-Din Rawat. The Sheikh told Hazrat Jamal al-Din to go forth and give an answer to the Jogi's display of powers. When Jamal al-Din hesitated to do this, the Sheikh called him close and took some paan out of his own mouth and with his hand placed it in Hazrat Jamal al-Din's mouth. When Hazrat Jamal al-Din ate the pan he was overcome by a strange exaltation. Bravely he set out for battle. When the Jogi had exhausted his tricks, he said: "Take me to the Sheikh! I will become a believer."

Hazrat Jamal al-Din took the Jogi's hand and brought him and made him prostrate himself at the feet of the Sheikh; and the Sheikh instructed him in the words of the profession of faith in Islam. At the same time all the Jogi's disciples became Muslims and they made a bonfire of their religious books. The Sheikh gave the converted Jogis a place upon the banks of the lake, and he prescribed austerities and spiritual exercises for them according to his own path. After this Hazrat Makhdoom Ashraf commanded the dervishes to bring their baggage. He allotted places to all his followers so that each could build his separate cell (hujra). In the space of a few days Hazrat Malik Mahmud built a khanqah for the Sheikh, and he made his own children and servants profess themselves disciples of the Sheikh. The Sayyids of the neighbourhood also came to visit and gave their allegiance. Within three years the bare ground was transformed into a bed of roses.

The Sheikh gave the place the name of Ruhabad (Abode of the Spirit), and he gave to the khanqah the name of Kathratabad (Abode of Multiplicity). He prophesied that the place would be a great light in future ages, and that great men of their day, "Men of the Unseen" (rijal al-ghayb), and many saints of God would visit there and acquire merit.

In 800 AH, Hazrat Makhdoom Ashraf's Pir-o-Murshid, Hazrat Sheikh Ala ul-Haq Pandwi passed away. Upon hearing the news, Hazrat Makhdoom Ashraf returned to Pandua Sharif where Hazrat Mohammad Noor Qutb-e-Alam Pandwi, the eldest son of Hazrat Ala-ul-Haq Pandwi was made his spiritual successor. Hazrat Makhdoom Ashraf and Hazrat Noor Qutb-e-Alam were both fellow students and disciples of Hazrat Sheikh Ala ul-Haq Pandwi.

Additional Info

Hazrat Makhdoom Ashraf remained celibate his whole life and thus had no children of his own. Shortly before his demise, he appointed his nephew Hazrat Abdul Razzaq, the 11th direct descendant of the Great al-Ghawth al-A'zam, Hazrat Sheikh Abdul Qadir Jilani, as his successor. The Sheikh reserved great compassion for him and gave him the title "Noor al-Ayn".

Konadi dargah

Dargah Of: Hazrat Khwaja Ismail Chisti R.A

Sunni Chistiya Masjid and Dargah Muslim Wada, Konadi, Corgao, Pin: 403512, Goa, Indi



History

The dargah of Konadi is located in remote Korgao-Pernem. A pre-Portuguese era monument, the dargah is reckoned to be one of the oldest in Goa, and has its shrine dedicated to 'awliya' (saint) Khwaja Ismail Chisti. His 'incorrupt remains' still lie here. The dargah was originally built in the 16th century. Situated along the banks of the Tiracol river, the dargah lies on the Goa-Maharashtra border. Contrary to the architectural grandeur of dargahs of Bijapur and Ajmer, this quaint and idyllic shrine occupies a humble space in its utter simplicity.

Over half a millennium ago, the sultan Yusuf Adil Shah is said to have had appointed Khwaja Ismail Chisti as the caretaker of land areas in Konadi. After his demise, the dargah overlooking the waterbody was erected in his honour. The saint's descendants, who still go by the nomenclature Khwaja, inform that the saint has his roots in Bijapur, Karnataka, and traced his ancestral origin to another saint, Khwaja Aminoddin Chisti.

An arc-style entrance with minarets on either side welcomes visitors into the premises where sunshine filters in through the foliage of fruit trees. A compound wall of concrete circles the dargah and a beautifully arranged row of coconut trees leads visitors into the prayer hall. The monument has a house-like appearance without any dome. "The ones built during the Adil Shah era in Goa do not have the typical dome mainly associated with mosques.

They were built along the lines of temples in ancient Goa and had a house-like appearance. The walls of the dargah are handcrafted out of smooth mud, like most old Goan homes, and the grilled walls allow visitors to gather a glimpse of the holy shrine maintained in the foyer area.

Not only is this one of the oldest shrines in Goa, but is considered the holiest owing to the miraculous powers of the wish fulfilment.

However, much of the dargah's old world charm has been lost to modern-day additions of a tin roof and tiled floor in front of the monument.

The dargah's pious ambience stays unaltered and is amplified by the Tiracol river that stretches beneath it, thus offering a therapeutic sense of calm to visitors. The monument used to touch the riverbank in the bygone era.

Additional Info

Footfalls sometimes increase to a thousand during the annual urs associated with the dargah with followers of the Khwaja, both Hindu and Muslim, from either side of the river visiting. There is no caste or religious barrier to access the dargah. Devotees from everywhere are welcome to pay their respects to the saint.

Kovalam Shareef

Dargah Of: Hazrath Thameem Ansari Hazrath Thameemul Ansari Sahabiye Rasool Dargah ,
Kovalam, Pin: 603112, Tamil Nadu, India



was born in Medina and accepted Islam in Mecca before the Hijrath of Prophet Muhammad. He belonged to the tribe of Al-Kajraj and his father was Yu-Aar. He is one among 313 Sahabas who participated in Jank-e-Badr (Badr War). He stayed in the world of Jinns (A'lam-ul-Jinn) to teach Jinns about Islam for five years, which was commanded by Prophet Muhammad. Before his visit to A'lam-ul-Jinn, he was gifted with a holy ring which was bearing "Asma-ul-Zalzalooth" by Prophet Muhammad and was said that it would be on his holy finger till the day of Qayamath, when he meets Prophet Muhammad in Mahshar Maidhan. He visited Asia continent during the time of Khilafath of Ameer-ul-M'umineen, Hazrath Umar Farook.

The kingdom of Sindh was under the holy feet of Hazrat Thameemul Ansari for 18 years. He had instructed his disciples to cast his Janazah Mubarak (remains) into the sea after his death. After the last instructions from Syedina, Hazrath Thameem-ul-Ansari as stated above, his disciples did the same and it is said that the Janazah Mubarak was in the sea for about 5 years and it was guarded by the big fishes during this time. Eventually, one big fish brought the Janazah Mubarak nearer to sea shore of Kovalam.

It is also said that the Nawab of Wallajah, Nawab Muhammed Saadatullah Khan, had a dream in which Hazrat Syedina Thameemul Ansari requested him to proceed to Kovalam, where he would find the latter's Janazah Mubarak on Kovalam beach, and asked him to bury it there. When the Nawab reached the beach, he found the Janazah Mubarak and when he opened the same, he found the sacred body fresh along with some documents, which proved that he was Sahabi-e-Rasool Sallallahu Alaihi wa Sallam.

The Nooraniyyath reflected from the sacred face of Hazrat Syedina Thameemul Ansari touched the hearts of the all who participated in the funeral ceremony. The Nawab duly buried the sacred body of this great Sahabi-e-Rasool Sallallahu Alaihi wa Sallam and built the Dargah Shareef at the site.

The Dargah Shareef of Syedina Hazrath Thameem-ul-Ansari (Rizwan Allahi Tha'alahi Alaihim Ajmaeen) is a sacred place which has solved the problems of large number of people from all walks of life. The Dargah Shareef is a highly Spritual Markaz of Roohaniyats, Nooraniyath, Rahmaths and Barkats of Allah Shanahu Thaalah which one can come to know only if they visit the Dargah Shareef and in the entire journey one can notice great rahmats and barkats. Millions of Ashiqueens of Hazrat Rasool-e-kareem Sallallahu Alaihi wo salam and Auliyas have visited this great Dargah shareef.

Additional Info

The first Thursday after the first full moon of each month is a day of devotion. Though the Dargah is open from 5.00 a.m. to 10.00 p.m., some devotees spend the night there.

Lal Shah Dargah

Dargah Of: Hazrat Lal Shah Baba R.A

Lalbaug, Lalbaug Flyover, Bharat Rice Mills Compound, Lal Baug, Parel, Mumbai, Pin: 400012, Maharashtra, India



History

Situated in the by lanes of Mumbai's Lalbaug is the tomb of revered Sufi saint Lal Shah Baba also known as Lal Badshah or Lal Baugh ka Badshah after whom the name of LalBaugh is derived.

Lal Shah Baba had arrived from Mecca in 17th century to Mumbai and was known to have blessed the city and its local inhabitants. His fame was far and wide and after his death in 1782 a Mausoleum complex was built in his respect by a British officer.

Additional Info

Mr. Mohammad Haroon belongs to the family who has been the Khadims or the caretakers of the shrine for generations.

Langotbandh Baba Dargah

Dargah Of: Qalandar-e-Haq Shaikh Baha'u-d Din Ansari

Outside Daulatabad fort, Daulatabad, Pin: 431002, Maharashtra, India



Qalandar-e-Haq Shaikh Baha'u-d Din Ansari was born at Jindh in Haryana, India. Legend states that he was born wearing a loincloth around his waist and that is the reason he is fondly addressed as "Langotbandh Baba".

Not much is known of his youth and education. But he is said to have possessed an insatiable desire to attain gnosis [ma'rifa] of Allah. He travelled far and wide and eventually reached Baghdad in his quest for Divine Knowledge. He visited the tomb of Muhyiddin 'Abdul Qadir al-Jilani where veils were lifted and he attained his Goal.

After being made a Caliph [khalifa] of the Qadiriyyah Tariqah, he returned back to India. Despite his desire for obscurity, his contemporaries recognised his greatness. The renowned Chishti master, Gesu-Daraz Bande-Nawaz Khwaja Sayyid Muhammad al-Husaini of Gulbarga, reportedly praised him as "A great Majzub!"

He reached a high rank in spirituality and, like his predecessors, exhibited many miraculous exploits [karamat] which continue to this day. There is a story of a disciple getting drowned in the high sea in his boat. He yelled the name of Langotbandh Baba who rescued him from the impending calamity with Allah's leave.

Ardent devotees continue to visit his shrine to seek his intercession [wasila] to Allah, Most High, to fulfil their needs and to remove their distress. One such visitor, Ghulam Muhammad Qadiri of Pune, reports that he had been struck by paralysis of his legs. On visiting the shrine, his legs fully recovered.

Records state that he passed away on 12 Dhu-l Hijjah 920 AH / 1515 CE. His anniversary ['Urs] is commemorated in a large scale with fairs and special prayers by the hereditary Mutwali families who look after the Dargah. May Allah be well pleased with Langotbandh Baba, and bless us for his sake. The dargah is over 500 years old. It is situated in a large compound surrounded by ornate walls and a large gate. There is a water pool in front of the shrine for visitors to make ablution. The main tomb contains Langotbandh Baba's grave. Next to him is the grave of a disciple named Ibrahim Erchi.

Lateef Laubali Dargah

**dargah Of: SYEDUL ABDAL HAZRATH SYED SHAH ABDUL LATEEF LAUBALI QUADRI
AL HAMAVI (R.A.)**

Laubali St, Bada Padakhana, Kurnool, Pin: 518001, Andhra Pradesh, India



History

Hazarath Laubali took his auspicious birth in the 15th descent from Ghousul Azam. From Hazarath Syed-al-Hamavi, Hazarath Lateef Laubali had drawn immense spiritual grace and benefit which he faithfully transferred to his disciples and they drew benefits according to their desires.

Hazarath Syed Saifuddin Yahya the illustrious ancestor of Hazrath Laubali was the first saintly person of the Razakia line to have migrated from Baghdad to Hama (Syria) and settled down there permanently. His descendants later adopted it as an abode of their permanent settlement. Hazrath Lateef Laubali was also born in Hama. Hazrath Saifuddin was his tenth ancestor. At Hama Hazrath Syed Lateef Laubali was betrothed to his uncle's daughter, his cousin. But before the marriage could materialise he had to, under pre ordained dispensation, leave his home town.

From the country of Baghdad and of Syria seven celebrated saintly personages had made their augmented appearance in the Deccan (Shidya), they belonged to the exalted Qadria families. Abdul Lateef Laubali was one of those seven migrating saints. Hazarath came to the country of Deccan along with his lone companion Hazarath Miran Hussain -al- Hamavi. For a short time the two holy friends resided at one place and in the same mosque with their beds adjacent to each other. Afterwards Syed -ul- Abdal (Laubali) selected Kurnool as his permanent dwelling place. Hazarath Syed Miran Hussain -al- Hamavi turned towards Hyderabad to take up residence there. At the time of separation both strongly felt that their reunion in the physical

world was not destined. But they believed that Allah had willed matrimonial alliance between their children which would make the revival and continuity of their kinship. Exactly it happened like wise. Hazarath Shaikh Mohiuddin Thani son of Hazarath Lateef -ul- Laubali migrated from Kurnool to Hyderabad and married the daughter of Hazarath Abdul Qadir Qadri Malkapuri son of Syed Miran Hussain -al- Hamavi.

The author of Lateef -E- Qadria records that when Hazarath Lateef Laubali in obedience to the divine command set out abroad, " SIRU. FIL.ADH " i.e., journey into the World he was in prime of age. He was accompanied by 50 mendicants. Before making entry into Kurnool he camped at the mosque in Alampur which subsequently acquired his name.

At that time Kurnool was commonly called Qamar Nagar . It was being ruled by Raja Gopal. Those were the times when morality was at its lowest ebb. There was no opportunity for disseminating the message of Islam. Accidentally one historic event synchronized with the grand eloquent entry of Hazarath Lateef Laubali in Alampur. Bitten by snake the beloved daughter of Raja Gopal died. Her mortal remains were being carried for cremation with band and music. Hazarath Laubali asked "what ceremonial of greetings it is"? his disciples replied, "gracious shaikh it is the ceremonial of mourning and not of greetings ". The corpse is of Raja's daughter . She has become victim to a snake's bite". This remark moved graciousness and generosity in Syed-ul-Abdal Hazarath Laubali . Immediately he commended his disciples to ascertain from the raja whether he would embrace Islam if Allah manifested through him.

The truth of the Quranic verse "Allah extracts life from death and death from life". The raja promised to join the fold of Islam along with all his dependents if such a miracle brought back his dead daughter to life. Reciting verses Hazarath Laubali caused all the snakes to assemble . The snake that had bitten the girl also appeared and suck back the poison. This is the symbolic of the inner divine spiritual grace that had descended from a high. Further with divine permission Hazarath Laubali forced the king of the snakes to give a pledge that no snake shall ever venture to bite his progeny both physical and spiritual.

Hazarath Laubali was mystically minded. He felt in himself a strong propensity to follow the precepts of the Prophet. He used to keep himself away from music. He was against hearing of praises of Allah and the Prophet with the accompaniment of instrumental music. Sometimes at dead of night he used to visit the outskirts of Kurnool in the forest and engage himself in prayer and meditation the only companion on such occasions happened to be the knower of the

secrets, Hazarath Shaikh Ali. Truly did Shaikh Ali observed, "if I had not recieved the company of Hazarath Lateef -e-Laubali and had not served him with devotion i fear this old man (referring to himself) with white hair would have not become a true Muslim and would have been damned to eternal perdition".

Once a son of a venerable person apparently lost in meditation visited the Dargah on the Urs-day. He lavishly spent money in preparing a sumptuous dinner and for singing the praises of the Saint with musical accompaniment. Shaikh Meeran, the servant in the Dargah fore warned him of incurring the displeasure of Allah and the Saint inviting definitely a punishment. The visitor neglected his warning. When the musical concert came into action the visitor immediately got an attack of stomach pain. It did not subside though treated by experts. At last the servant Shaikh Meeran removed the visitor to the door of the Saint's tomb. Through intercession of the servant, Shaikh Meeran, the lock of the door of the Dargah was washed with water and that water was administered to the visitor and singer who had also suffered from the same affliction at once got relief from pain by Allah's grace that descended through the saint.

Hazarath Lateef Laubali believed in the doctrine of Wahdat-ul- wujud i.e., unity of being. It is also called unityism - that the existent is one. It was his want to acquire shuhud i.e., direct apprehension of the being and attributes of Allah through kashf i.e., inner sight or light. When a mystic makes a journey in Allah he conceptually becomes one with Him. This stage is also called muqham-e-fana-ahdiyyat. At this stage a mystic becomes forgetful of himself and attributes. The mystic influences everything and is influenced by everything being placed in wahdat.

Once a woodcutter who lived in his neighborhood was taking his bull laden with fuel. He whipped the bull severely. At once it was witnessed by Hazarath Laubali's face turned pale yellow. On enquiry he removed the shirt from his body and his disciples could clearly identify the marks of whipping which the bull had received . All who saw it felt ashamed. Unityism, indeed obliterates all relationships. The woodcutter was favorably influenced into accepting Islam even today meticulous care is observed in ensuring that no animatic creature near his tomb and above is either killed or tortured. Inadvertently if anybody kills any creature with an instrument or whip, he is instantly punished.

Hazarath Syed-ul-Abdal Laubali's demise took place on seventh zilhajja 1049 hijri.

Additional Info

It is also called as "Second Baghdad"

Lateef Saheb Dargah

Dargah Of: Hazrat Lateef Ullah Shah Quadri R.A

Latif Saheb Hill Trail, Bottu Guda, Nalgonda, Pin: 508001, Telangana, India



Dargah of Hazrath Syed Latheefullah Shah Quadri situated on Latheef Saheb hillock in the town of Nalgonda.

Nalgonda could be a residential district from earlier period, fantastically set amidst two hills with a fort on one of the hills and a large rock structure wherever the Lateef Saheb Dargah is currently settled. Another vital feature of this hill is that of an outsized reservoir of water inside a hollow of the rock. Another aspect is that through a little gap, one can check if water is accessible, though most of the time water is present to the brim.

For the hill is termed as Kapuralagutta which means a family residential, where the families of the rulers were living safely. There's a water storage purpose on this hill similarly for the residents' use.

Pilgrims and tourists trek the hammock to succeed in the shrine and supply their prayers.

Additional Info

Muslims and Hindus from across the State would participate in the Urs in large number. The sandal Sharif holy procession starts from Mecca Masjid marking the commencement of Urs. The procession then pass through Clock Tower Centre, RPO Road, old city and reach the Dargah on the night of the day. The rituals of Fakirs is a major attraction to the sandal sharif procession. Devotional programmes including Qawwali, spiritual discourses and recital of Quran is held at the venue of Urs in Nalgonda.

Luthra Sharif

Dargah Of: Baba Sayed Insan Ali Shah R.A

Luthra Sharif, Bilaspur, Luthra , Pin: 495559, Chhattisgarh, India



Hazrat Baba Insan Ali Shah was born in 1845, in a Muslim family. The name of his father was Syed Mardan Ali, Johar Ali was the name of his grandfather and Syed Haidar Ali Sahib was his great grandfather. Baba Insan Ali's mother was Begumjaan and his maternal grandfather was Tahir Ali Sahib.

Tahir Ali Sahib was a very popular 'Malgujar' and his fame had spread in the entire of Luthra Sharif. An extremely religious and faithful man, Tahir Ali Sahib was completely devoted to his religion. He was one of those intensely devout great men who had completed the entire 'Hajj Yatra' on foot. Right from his childhood, Baba Syed Insan Ali Shah was influenced by his thinking. Tahir Ali Sahib shared a beautiful connection with his grandson and inspired Baba Syed Insan Ali Shah to become a great man. Luthra Sharif imbibed the values of his grandfather into his own life and changed the way the world saw him.

There is no record of when Hazrat Shah Baba Insan Ali Rehmat Ullah's ancestors came to Chhattisgarh. But it is so believed that the family's first troupe (Syed Haidar Ali) came from Delhi, reaching Bhopal. Via Bhopal they reached Surguja and then went to Ratanpur. Later Ratanpur and Bachoda village making it their destination for settlement. Some say that Baba Syed Insan Ali Shah's paternal grandfather Johar Ali Sahib lived with his entire family in Bilaspur. Some say that Baba Syed Insan Ali Shah's father Syed Mardan Ali Sahib, and he himself were both born here. It is noteworthy that Hazrat Shah Baba Insan Ali was married to Umed Begum, the daughter of a landlord called Mohinuddin Sahib, from the Gotiya family of Khamriya village. Therefore, he got a lot of land in Luthra Sharif and made it his place of work.

It is said that Hazarat Shah Baba Insane Ali had a tumultuous family life. His wife gave birth to a daughter whose untimely demise haunted the two. The mother could not live with the sorrow of her daughter's death and passed away. Hazarat Shah Baba Insane Ali was completely shattered but did not give up. He was a very calm quiet person, who locked away the sorrow inside his heart.

It is said that adversity builds true character and the same came true for Hazrat Shah Baba Insane Ali. During these difficult times, his life changed completely. Baba Syed Insan Ali Shah was a very different man who never cared about food, clothing or other luxuries of life. People would find his talks irrational and he would cut himself away from the world. Silence became his only companion and religion became his best friend. He would seek solitude atop a distant mountain or during the stillness of the night. At times he would retire into the dense forest or meditate on the banks of a tranquil pond. The more time he spent in retrospection, the more learned he became. Finally, he attained wisdom and people began to call him a saint.

During this phase, Baba Syed Insane Ali Shah was blessed by Baba Tajuddin of Nagpur. His visits to the Baba's Durbar in Nagpur increased. This was how Baba Syed Insan Ali Shah received 'Ruhaniyat Daulat' and his name was mentioned in most of the holy scriptures of Nagpur. He loved to speak in Chhattisgarhi and this was one of the main reasons of his popularity in Chhattisgarh. Unfortunate and poor people from far-off lands would seek his blessing and return happily. Baba Syed Insan Ali Shah was an enlightened man who would free people of various problems. He had surprised many with his miracles and his stories amused people. Slowly his fame spread like wild fire.

There is an unusual incident that took place. One day people were sitting together and eating food, when suddenly Baba Syed Insan Ali Shah started to chant "Oman Bach Gayin Re... Oman Bach Gayin". The people sitting there got up instantly, but were shocked to see few people arriving in a jeep and falling down at Baba's feet.

It was only after much research that the folks found out the truth. It had so happened that a jeep was speeding on the roads and one of its tyres burst, sending it crashing into a deep valley. At the same time, Baba appeared and caught the jeep, saving the people from dying a horrendous death. After the jeep stopped, the men got out to thank the great man who saved them, astonished to see he had vanished. Known for many such miracles, Baba Syed Insan Ali Shah, relieved people of their troubles and gave them a new life.

Even today, people flock to his Dargah and feel his gracious presence. Miracles still come alive as the desires of devotees are fulfilled. Luthra Sharif is famous for Hazrat Baba's Dargah and millions flock here to witness life-changing experiences. The unique feature of this Dargah is that devout from all religions can come here and seek the blessing of this great saint. Luthra Sharif is a famous Dargah of Chhattisgarh. For tourists it is a great attraction and the Bilaspur tour cannot be complete without visiting the Luthra Sharif Dargah.

Additional Info

A man, who would live for hundred years, suddenly fell ill, making his devotees worried. On the fateful day of 28th September 1960, a mysterious smile was plastered on his lips. This lifted the spirits of his devotees, who thought that Hazrat Baba Syed Insan Ali was becoming better. But nobody knew that this was the radiant flickering of the flame before it finally burned out. Soon, the sun melted into the shadows and Hazrat Baba breathed his last. It seemed like all hope had disappeared from this world.

Maa Sahiba Dargah

Dargah Of: Hazrata Ummed Bi R.A

Maa Sahiba Dargah, Luthra , Pin: 495660, Chhattisgarh, India



Hazrata Ummed Bi R.A Maa Sahiba was wife of Baba Sayed Insan Ali Shah R.A. She was the daughter of a landlord called Mohinuddin Sahib , from the Gotiya family of Khamriya village. She gave birth to a daughter whose untimely demise haunted her and she could 'not live with the sorrow of her daughter's death and passed away.

Baba Syed Insan Ali Shah got a lot of land in luthra sharif from his father in law and made it his place of work.

Madurai Maqbara

Dargah Of: Hazrat Mir Ahmad Ibrahim, Hazrat Mir Amjad Ibrahim and Hazrat Abdus Salaam Ibrahim

Kazimar St, Periyar, Madurai Main, Madurai, Pin: 625001, Tamil Nadu, India



In Madurai, in southern Tamil Nadu there are many Dargahs of Waliyullahs, but the term "Madurai Maqbara" generally refers to the Dargahs of three saints: Mir Ahmad Ibrahim, Mir Amjad Ibrahim, and Abdus Salaam Ibrahim. The birth of these three Waliyullahs was declared by Hazrat Nabi Sulaiman, the messenger of Allah, and a genie called Jaimur was deployed by Hazrat Sulaiman to serve them. The place where these three sheikhs' graves are found is called Maqbara and is in the premises of Kazimar Big mosque (Periya Pallivasal) in the Heart of Madurai, city which is the cultural capital of Tamilnadu in South India.

The birth of the elder or Periya Hazrat is considered a wonder. Hazrat's father was a simple man, his wife once had dreamt about Hazrat. Syed Ibrahim Sahid Badusha of Erwadi came and called her to Erwadi for Ziyarat to have a child. The Maulana was born after three years with the blessings of Sulthan Syed Ibrahim Shaheed. Meer Ibrahim came to the Madarasa for pursuing education and was very backward in studies, so the teacher advised him to leave the madarasa. The Periya Hazrat went to bed after offering prayers to Allah. That night he had a dream that people were rushing to see Allah's Tajalli and he also joined them, at a hill, they have a glimpse of Allah's Tajali. Next day his teacher asked him to leave the Madarasa since his teacher felt that he wasn't qualified to be taught by him. But with Allah's blessings, Meer became educated and started the Madarasa at Madurai for all Muslims.

He served as the Government Chief Kazi of Madurai and Kaziul Kuzaat of Nawab of Carnatic. Also, he brought fame to Khilafatship and Kaziship in Madurai and nearby parts. He died at

the age of 63. The Chinna Hazrat Meer Amjad Ibrahim was also with him always and had the blessings of Qizar who has helped many with his divine power. Chinna Hazrat's elder son Abdus Salaam Ibrahim was also highly spiritual and devoted for the cause of Muslims.

Additional Info

Periya is a Tamil word that in English means elder or big, and Kabeer in Arabic. Similarly, Chinna is a Tamil word which translates to younger or small in English, and in Arabic means "Sagheer" Hence, Meer Ahmed Ibrahim is called Elder Hazrat or and Meer Amjad Ibrahim is called Younger Hazrat.

Mahim Dargah

Dargah Of: Hazrat Makhdum Fakih Ali Mahimi

S.V.S Marg Mahim West, Mahim, Mumbai, Pin: 400016, Maharashtra, India



History

Makhdum Ali Mahimi (1372 to 1431 A.D) was a saint and scholar of international repute. He lived during the time of the Tuglaq dynasty and that of Sultan Ahmed Shah of Gujarat, and was married to Sultan sister. He is widely acknowledged for his scholarly treatises, liberal views and humanist ideals. Mahimi was born into a family of Arab travelers from Iraq who had settled down on the island of Mahim, one of the seven islands that later formed the city of Bombay, now Mumbai. Hazrat Makhdum Ali Mahimi's Shrine has a history of about 600 years, which is visited every year by millions of devotees of different caste and creed. He was well versed in the traditional Islamic sciences, including theology, jurisprudence, philosophy, and mysticism. He was one of the first Islamic scholar in India to have written a commentary in Arabic on the Quran, as well as expounding Shaykh ul-Akbar Ibn-e-Arabi's doctrine of Wahdat al-Wujud, or Unity of being.

He later became the disciple of Mohiuddin Ibne Arabi, a Spanish Muslim saint. Mahimi's reputation grew after the Sultan of Gujarat, Ahmed Shah of the Muzaffarid dynasty, chose him to be the town's Qazi (the Head Muslim Judge/cleric of a town).

Mahimi was the first Indian scholar to write an exegesis on the Qur'an, which gained critical acclimation from numerous Islamic scholars including Shah Waliullah Dehlavi. Authoring a total of nineteen books, he was given the moniker Qutub-e -Kokan (Kokan's Pole Star). He was the first commentator of the Holy Quran in India. His commentary is known throughout the World and is called "Tafsirur Rahman." It is Unique among all the commentary of QURAN known to Scholars. Which is available in Al Azhar University, Cairo and Ummul-Qura University, Makkah.

Mahimi is revered by both the Muslims and Hindus, all Muslim sects hold him in high esteem. After his death in 1431, he was buried in Mahim. The site later became a Dargah (shrine) for devotees.

The annual ten day Urs festival is celebrated on the 13th day of Shawwal as per the Muslim calendar. The highlight of this is a procession of around eight thousand begins at the Mahim Police Station, believed to be the site of his residence. Two police officers from each of the eighty four city police stations represent the police whose association with the saint dates back to the saint's era. A representative of the Mumbai police who is the first to offer the "chaddar" (shawl) at the tomb on the first day of the festival.

Legend has it that it was a police constable who gave water to the dying saint from his cap. Another story points to some miraculous assistance police officers once received from an old man, whom they believed was the saint, in fighting smugglers.[3] A room adjacent to the office of the senior inspector of police station contains a steel cupboard that houses the saint's preserved belongings such as his chair, a pair of sandals and his hand-written Qur'an which is considered to be a calligraphic work of art. The room is opened once every year to the public.

Makanpur Sharif

MDR 85C, Makanpur, Pin: 209202, Uttar Pradesh, India

Dargah Of: Hazrat Sayed Badiuddin Zinda Shah Madar (R.A)



Hazrat Sayed Badiuddin Zinda Shah Madar (R.A.) or Qutbul Madar was born in the Halab city of Shaam (now known as Syria) on In Hijri 242, according to the Islamic calendar.

It was the time when Hazrat Sayed Badiuddin Zinda Shah Madar had reached the age of four years, four months and four days that the traditional ceremony of Bismillah was celebrated (This tradition is celebrated till date in Makanpur). After the ceremony, Hazrat Ali Halabi decided to educate Hazrat Sayed Badiuddin Zinda Shah Madar so he handed him to the that time great philosopher Hazrat Sadiduddin Huzaifa Shami (RA) for his studies. Hazrat Shami started teaching Hazrat Sayed Badiuddin Zinda Shah Madar with the word "Bismillahir-Rahmanir-Rahim", then he asked him to say "Aleef" (first alphabet in Arabic), and the teacher got amazed with his student started elaborating the meaning of Aleef.

He continued the description of Aleef till one week (what is Aleef, where it is used, how it is used, etc.). After listening all this his teacher said that this is a Wali of almighty Allah.

Note: In the book "Gulzar-e-Madar", the author Maulana Sayed Mehmood has written that Hazrat Huzaifa Sayed himself has stated that one day in a dream Prophet Muhammad (peace be upon him) came to him and said: "his child is a Wali of the almighty Allah and is from my origin. So please care about him and pay attention on him"

Anyway in the age of 14, Hazrat Sayed Badiuddin Zinda Shah Madar had memorised the Quran Shareef and had read its existence values as well he got knowledge of other religious topics. Hazrat Sayed Badiuddin Zinda Shah Madar also had the knowledge of the Rimia, Kimia, Himia and the Simia traditions. (Himia is such a science, which is comparative to

magic, Rimia is the science which ables a person to change places in no time, Simia is the science, which enables a human body to change soul, and Kimia is the study, which turns iron into gold. Many disciples of the madariya chain knew this science. One of those is Hazrat Baba Dariya Maan whose tomb is in Baroda Gujarat. It is said that his soul used to leave his body and whenever he wished it came back in it.

In the book "Taskiratulkram fi Ahwale Khulafa-e-Arbo Islam, it is written that Hazrat Sayed Badiuddin Zinda Shah Madar had the knowledge of all the four books which came from the Paradise.

First hajj

When Hazrat Sayed Badiuddin Zinda Shah Madar was 14 years of age, he had completed the education and he asked his father Sayed Qazi Kidwattuddin ali halabi that he wishes to merge in the Jafferiya chain. That he would make people to be related to that chain. The thought of hajj arrived in his mind and he took permission from his parents to go to Makkah and Madina. That thought also encouraged him to say before his parents that there are two main tasks to be done in his life ; one is towards the almighty Allah and other is towards the parents. Hence he requested them to let him go into the way of Islam and spread the teachings of Islam amongst others. He was permitted by his parents for the task with the answer that we free you from our rights and let you in the hands of the almighty Allah.

Hazrat Sayed Badiuddin Zinda Shah Madar with the permission of his parents started his journey towards Makkah for the hajj pilgrimage with no luggage in his hands. On the way he got through a cave where he spent some days of his life praying and devoting his life towards others and then he left from there. The way to Makkah covered the path through Israel, Philippines, and Jordan ; so when Hazrat Sayed Madar reached Baitul Muqaddas, he met Sultanul Arifeen Hazrat Bayjid Bustami alias Tayfoor Shami. At that time Shami said that Badiuddin, I was waiting for you. I used to see a miraculous light here, but now that I had seen you I believe that the light I had seen is you.

On the 25th page of the book Zulfikar-e-badi, Hazrat khwaja Naseruddin (R.A) had written that when Sayed Badiuddin reached the Baitul Mukaddas that time he met Hazrat Bayjid Bustami, who was master in his miracles. At that time there were some 300 khalifas of Hazrat, and were in deep meditation.

MUreed (Disciple) of Hazrat Sayed Bayjid Bustami Sahib

Hazrat Sayed Badiuddin Zinda Shah Madar got fame in the region that there is a true follower of Islam here in the people, and that he is sure a wali of Allah, who is an example into himself. When this news reached Hazrat Sayed Bayjid Bustami, he invited Hazrat Shah Madar Sahib to his place. In the first meeting he kissed the forehead and eyes of Madar Sahib and said that in a dream he saw that The Prophet (may peace be upon him) in one gathering has ordered Bustami that very soon you will meet a man whose name will be Ahmad Badiuddin. So when you meet him you should offer him all the teachings that you have earned, as it is his authority. So I am ready to do so. After that Hazrat Sayed Badiuddin Zinda Shah Madar was pledged with the Tayfooriya chain and was being said as Silsila-e-Tayfooriya. Hazrat Sayed Badiuddin Zinda Shah Madar accepted the fellowship of the Bayjid, and he continued the journey towards Makkah and performed the Hajj. After that he stayed there for some days. One day when he was doing the Tawa'af of the Kaba shareef when he heard a voice saying that: "Badiuddin, you should leave for Madina. Hearing this it was the extent of his curiosity and he left immediately towards Madina.

Note: Junaid Baghdadi has said in his sayings about Hazrat Afreen Bayjid Bustami(R A) that his status in the walies is the most prominent one. Where all the ways towards the followers of the almighty ends, there starts the beginning of the Bayjid chain. Hazrat Abu Sayed Al Khair has said that he has seen that the Bayjid is the follower of truth.

His first visit to Madina

The curious times were over and He reached Madina. On reaching the Masjid-e-Nabvi he offered Salaam to The Prophet. On this he got the answer to his salaam from the divine shrine. Madar Sahib spent some days there and then he was handed over to Hazrat Ali Halabi for all the teachings he had to be given to Hazrat Sayed Badiuddin Zinda Shah Madar. After he has accomplished the fellowship here, he was handed over in the guidance of Imam Akhiruz-zama. It is said in the book Sairul Madar that Madar Sahib got the teachings from all the four holy books that has evolved in this earth. In that included those books that were sent for the angels and to the souls too. The book for the angels were as : Mirrat, Ainur-rab, Harmajan and Mazhar-e-alf. The books that were showered for the souls were : Rokori, Jahri, Sanari and wolyaan. This way Hazrat Sayed Badiuddin Zinda Shah Madar had the knowledge of all the books now and with the permission of the Prophet he left for India where he was needed the most. During this journey Hazrat Sayed Badiuddin Zinda Shah Madar used to be in Roza (fasting). He used to get two chappaties with miracle from which he used to donate one, and in eight to ten days he use to eat khajoor (dates) during the Iftaar.

Journey towards India

Hazrat Sayed Badiuddin Zinda Shah Madar left for India through the ocean of the Gulf via the port of Yemen. He boarded a ship that carried many people. The people onboard were all very loving and honest. Hazrat Sayed Badiuddin Zinda Shah Madar started his preaching towards them in the name of Allah the almighty. He let them know about Islam and Allah. Instead the people onboard were annoyed by his sayings and hatred showed on their faces. Hazrat Sayed Badiuddin Zinda Shah Madar tolerated them with ease and carried out his mission with all faith. But it was something else that was to happen. The ship got caught in a heavy storm and many of the board were drowned as the cyclone was unbearable.

Amongst the left ones however when the weather was calm again, Hazrat Sayed Badiuddin Zinda Shah Madar continued with his preaching. Still he was not able to convince the left people as all were worried about their lives and were least bothered to listen to his voice as the cyclone had damaged the ship and it was a hard situation for life. It was a long journey and the foodstuff was all scattered due to the cyclone. The members onboard were killed due to starvation. Madar prayed to the almighty Allah to look after him that he need not feel hungry or thirsty as he has to survive without any foodstuff.

His prayers asked Allah to reach him to the shore as he had to fulfill the words of the Prophet. When he looked at the skies after the prayers he saw some birds flying, which indicated that he was near to the shore. Alas the shore was visible to him and he reached there safely and the Indian soil was enlightened with his arrival.

Hazrat Sayed Badiuddin Zinda Shah Madar in Gujarat

The followers of Islam had dwelled in the Surat city of Gujarat. It was a common thing now that wherever Hazrat Sayed Badiuddin Zinda Shah Madar wished to reside the disciples crowded him. Many of the non-Muslims used to notice the deeds of his disciples, especially when they performed the namaz (prayers). They admired the unity in the rules of the namaz. This way the crowd used to get bigger and bigger, and when Hazrat Sayed Badiuddin Zinda Shah Madar lifted his face masks everyone felt unconscious and when they came out of it they were chanting the Kalima. This way many of them accepted Islam.

These days the traditions of Surat had changed as many of the residents crowded Hazrat Sayed Badiuddin Zinda Shah Madar to tell him their problems. Some had financial ones, some were due to illness, some were sad amongst them, etc. All of them had one intention in mind that

their problems and hard times will end if Hazrat Sayed Badiuddin Zinda Shah Madar prays for them. Anyone who was irritated with any matter in life used to come to the gathering of Hazrat Sayed Badiuddin Zinda Shah Madar . Many accepted Islam in faith when their hard times were over due to this. Hazrat Sayed Badiuddin Zinda Shah Madar stayed in this city at three different places and since then the places are called as Madar Chillah, which is present in Surat city till date. Once the people came to know that Hazrat Sayed Badiuddin Zinda Shah Madar is leaving the city. With this news they got very much upset and sad as they didn't had the thought that Hazrat Sayed Badiuddin Zinda Shah Madar will leave them and go away from their city.

Many of them were in sorrow that the person who pulled them out of their sorrows is going away from them. All his loved ones gathered before him to plead before him not to leave them. But Hazrat Sayed Badiuddin Zinda Shah Madar insisted them that his task in India is to spread the knowledge of Islam. He told them that he has given them this religion, which he got from his prophet. And the trend must go on. So he has to leave from there and continue his mission throughout India. He ordered the residents that they should go abide the rules and regulations of Islam and be on truth. He also said that he will always be with them whenever they remember him with all the heart. He left some of his disciples there so that they continue the teachings of Islam amongst them. After leaving Surat, Hazrat Sayed Badiuddin Zinda Shah Madar stayed for some days in Khambat. There he continued his mission of spreading the knowledge of Islam.

The chillah is present in this place, which is a true example of education and non-violence. Impressed with the behaviors and nature of Hazrat Sayed Badiuddin Zinda Shah Madar , the then king of Khambat, Jaswant Singh accepted Islam and became a Muslim. He was then named as Jaffar Khan. After conversion he built many mosques, which were named after him. After residing in Khambat Hazrat Sayed Badiuddin Zinda Shah Madar left for Bhedoch.

Hazrat Sayed Badiuddin Zinda Shah Madar in Bhedoch

With the miracles of the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar in bhedoch, people were so much attracted to his preaching that 3600 residents accepted Islam and converted to Islam. Whenever Hazrat Sayed Badiuddin Zinda Shah Madar used to leave a place after staying there for some days, he used to leave some of his disciples to teach the rules of Islam for the new comers. This got to the height that not only the dwellers but the king was anxious to meet Hazrat Sayed Badiuddin Zinda Shah Madar. Hazrat Sayed Badiuddin Zinda Shah Madar prayed for each and every person who visited him and his prayers brought

blossom in life of many. All who gathered to him had a thought in his/her mind that he will be blessed by the almighty Allah with the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar . Many people got children, many got business, many got rid of their illness, and many lost sadness of their lives due to Hazrat Sayed Badiuddin Zinda Shah Madar 's prayers. The fame reached such a height that even in the assembly of the king there used to be some topics about Hazrat Sayed Badiuddin Zinda Shah Madar.

Hazrat Sayed Badiuddin Zinda Shah Madar stayed in this place at many regions and the chillah shareef is still present in these areas. As Hazrat Sayed Badiuddin Zinda Shah Madar used to cover his face with seven naqabs, the people who concentrated to see his face fell unconscious and when they came out of it they just read the kalima and accepted Islam as their religion. During this period Hazrat Sayed Badiuddin Zinda Shah Madar also visited the padra province and returned back to Khambat. From Khambat, Hazrat Sayed Madar Shah Sahib left for the Hajj pilgrim by sea. When he reached Makkah and completed the Hajj, in his speech there he let people know about the Indians who were very good natured and just lacked in the knowledge of Islam. On hearing this many from the gathering who were from different parts of the world followed Hazrat Sayed Madar Shah Sahib for his task to spread Islam in India.

From there Hazrat Sayed Madar Shah Sahib left for Iraq and reached the capital Baghdad via many places on the way. Here too his preaching didn't stop and the mission was on the height. Through his journey he reached Bukhara. Throughout the journey, his disciple named Sayed Tahir was always with him. His speciality was that he ate only one rice grain as his food. In bukhara one day Hazrat Sayed Madar Shah Sahib told Tahir that the king here will die in some days. He asked if Tahir wishes to be the next king of Bukhara? On this Tahir insisted that even if the whole world is given to him, he wont accept it, all he needs is Hazrat Sayed Madar Shah Sahib's company in life. But Hazrat Sayed Madar Shah Sahib made a silly excuse that Tahir ate a grain of rice and he cannot tolerate the essence of it anymore. On this Tahir left eating the grain too.

Hazrat Sayed Madar Shah Sahib in Israel

In the book "Kashful Mahjoob (page no. 326) it is stated by the author Dataganj Bakhsh Lahori that it is said that Hazrat Abu Bakr Wartak had once said that : one day Hakim Tirmiji came to him and asked him to give company as they had to go somewhere. Hazrat Abu Bakr Wartak followed Timiji by the way and after some time they were inside a jungle. It was greenery everywhere and they found a tree under which is a throne. A person was sitting on the throne,

well dressed. Nearby was a lake. When they reached close to the throne and waited for some time, more people gathered around and their number were at least forty. Suddenly they were surprised to see that the person sitting on the throne pointed his finger towards the sky and immediately eatables started coming down from the sky which was eaten by everyone present there. Hakim Timiji asked a question to the saint sitting on the throne and he answered him in phrase which was not understood by Hazrat Abu Bakr Wartak. After some time they asked permission to leave and they came back. When they were back Hazrat Abu Bakr Wartak asked Hakim Timiji about the jungle and got the answer that, " The person sitting on the throne was Hazrat Qutub-e-Madar and the place was the jungle of Israel".

Hazrat reached his home town while he was preaching of Islam all the way. He met his family and stayed with them for some days. After some days he left back for India. It is said that this time Shaikh Shah Jaffar had come to Hazrat after a meditation period of twelve years. He sat in the name of the almighty Allah and reciting his name he went into meditation. It was so concentrative that he never knew when he was in summer and rains. Also it is said that many people observed that he got so much of dirt on his body that even grass grew up on it but the meditation didn't stop. When Shaikh Shah Jaffar came to Hazrat he greeted him with love and sat besides him to shower blessings on him. It was a common nature of Hazrat Sayed Madar Shah Sahib that whenever any person came to him after long meditations of the almighty Allah, he used to greet them with all love and praised them in such a manner that the person would forget all his sorrows and hardness in life.

Hazrat Sayed Madar Shah Sahib in Ahmadabad

Hazrat Sayed Madar Shah Sahib after meeting his parents returned back to India and started his mission of preaching the rules and teachings of Islam. Going through several villages and meeting people he reached Ahmadabad city in Gujarat. Until this time Hazrat Sayed Madar Shah Sahib had got fame in India so many of the people knew about him. His remains are seen these days in the places where he stayed in Ahmadabad. When Hazrat Sayed Madar Shah Sahib reached Ahmadabad, many people gathered before him to greet him. Hazrat Sayed Madar Shah Sahib used to pray for people who come to him and shower blessing upon them, and many of them were benefited by his spiritual deeds.

Whenever there were gatherings, Hazrat Sayed Madar Shah Sahib gave speeches about Islam and with the love towards him and the preachings, many of the citizens had accepted Islam and the number went on increasing day by day. Mir Shamsuddin says that in some days there were

around 36,000 people have converted to Islam and with the orders of Hazrat Sayed Madar Shah Sahib they had constructed mosques, wells and a school. When the king Balwaan Singh came to meet Hazrat Sayed Madar Shah Sahib, he found that whatever he had heard about Hazrat Sayed Madar Shah Sahib was less and he bowed before the saint and accepted Islam. He was given a name as Zor Awar Khan. He lost himself against the miracles of Hazrat Sayed Madar Shah Sahib and on his orders he built many masjids and wells for the welfare of the citizens. You will find the Madar Chillah and Zor Awar Palace in Palanpur, Gujarat.

Hazrat Sayed Madar Shah Sahib in Khambat again

Then Hazrat Sayed Madar Shah Sahib went through many places in Gujarat and reached Khambat again. On his arrival the then king Jaswant singh came to Hazrat Sayed Madar Shah Sahib and got so much impressed with him that he visited Hazrat Sayed Madar Shah Sahib often. Then one day he himself said to Hazrat Sayed Madar Shah Sahib that he wishes to be his disciple and be in his teachings for his life. Hazrat Sayed Madar Shah Sahib converted him to be a muslim and with him his citizens also accepted Islam. Hazrat Sayed Madar Shah Sahib gave him the name as Jaffar Khan and with the intention of performing the Hajj again He started his journey towards Makkah. Hazrat Sayed Madar Shah Sahib reached Makkah and performed the Hajj and then he went to Madina before the Prophet. After taking blessings from the Prophet, he left for Iraq. Here he went across Najaf and Karbala. Finally Hazrat Sayed Madar Shah Sahib reached Baghdad.

Hazrat Sayed Badiuddin Zinda Shah Madar meet Gaus-e-Paak

This was the era when Sayedena Gaus Paak was touching the height of Sufism. His miraculous nature was on such a height that even if he sighted a bird in the sky, it would be burnt out. No human was able to stand in front of him. Hazrat Sayed Badiuddin Zinda Shah Madar saw this status of Gaus Paak and went before him and said, " Brother, our grand parent (Prophet Muhammad, peace be upon him) is a true symbol of pity. On this the nature of Sayedena Gaus-e-Paak changed and he became calm. The heat in his eyes cooled. This was the first meeting between the two. From there Hazrat Sayed Badiuddin Zinda Shah Madar left for Badkhashan.

Hazrat Sayed Badiuddin Zinda Shah Madar in Badkhashan

In Badkhashan, once when Hazrat Sayed Badiuddin Zinda Shah Madar said the takbir during his namaz, Maulana Hussain and his men fell unconscious on the spot. On waking up they came to Hazrat Sayed Badiuddin Zinda Shah Madar accepted Maulana Hussain as his disciple (mureed) and preached them too. Hazrat Sayed Badiuddin Zinda Shah Madar also made Hazrat

Fazlullah Badkhashani as his mureed and khalifa. Maulana Hussain and Hazrat Fazlullah also became famous Sufis from whom people were benefited and loved. From here Hazrat Sayed Badiuddin Zinda Shah Madar left for Misr.

Hazrat Sayed Badiuddin Zinda Shah Madar in Misr

Hazrat Sayed Badiuddin Zinda Shah Madar went through the villages, rural area and cities of Misr preaching people about the knowledge of Islam. With the faith of the people towards Hazrat Sayed Badiuddin Zinda Shah Madar, many of them had become disciples of Islam and there were Islamic schools and masjids built in the region. In Misr one day Hakim Ahmad Misri, who was a famous hakim (doctor) was having a bath in the lake. His shagird (student) asked him about the atmosphere. Hakim said that it is a wonderful day because the air has become polluted and viral wind is about to blow.

With this he came out of the lake and moments later there was wind blowing throughout the region. This contained viral disease and many people were affected by it. With many efforts of treatment Hakim Misri failed to overcome the ill ones. Then Hazrat Sayed Badiuddin Zinda Shah Madar passed by him and said to him: "Hakim Misri, you will not be able to cure anyone. This is a result of the sins which the almighty Allah hates. Many here have earned from children who don't have parents". With this Hakim Misri found himself guilty and prayed for the forgiveness of his sins. He became a mureed (disciple) of Hazrat Sayed Badiuddin Zinda Shah Madar along with many others in the region. They also returned the wealth or money they had earned from orphan children. With this the disease in the region got over and the residents took a sigh of relief.

Hazrat Sayed Badiuddin Zinda Shah Madar in Neem Roz

Hazrat Sayed Badiuddin Zinda Shah Madar reached Neem Roz where lived Hazrat Shah Lutfullah. Once Hazrat Shah had a dream in which he saw that the Prophet Muhammad (peace be upon him) has ordered him to meet Hazrat Sayed Badiuddin Zinda Shah Madar. From the day he was eager to meet Hazrat Sayed Badiuddin Zinda Shah Madar and when he came to know that Hazrat Sayed Badiuddin Zinda Shah Madar is in the country, he immediately went to him. It was something different than others because Hazrat Sayed Badiuddin Zinda Shah Madar had blessed many who came to him. But when Hazrat Shah came to him and sat before him, many days passed but they didn't talk to each other. But one day Hazrat Sayed Badiuddin Zinda Shah Madar saw him. It was a miracle that just due to the sight of Hazrat Sayed Badiuddin Zinda Shah Madar, that Shah Lutfuddin got the power of not eating and drinking,

even when he realized that it was time to change his clothing. He used to put it under fire to wash it. Hazrat Sayed Badiuddin Zinda Shah Madar gave him the title as Lutf-e-Madar and ordered him to go to Najaf so that he preach the dwellers about the Quran and the Hadith (sayings of the holy Prophet). After this Hazrat Sayed Badiuddin Zinda Shah Madar roamed about in many countries giving speeches about the Quran and the hadith.

He had the thought every time that he is on the mission to let people know of Islam and obey the orders of the holy Prophet. Hazrat Sayed Badiuddin Zinda Shah Madar finally reached India and for his mission he covered many places which include Bengal, Orrisa, Bihar, Punjab, Sindh, Gujarat, Madhya Pradesh, Kerela, Maharashtra, Andaman, Kashmir, Sri Lanka, and many parts of Pakistan. During this the of his mureeds (disciples) went on increasing and Islam was a well known religion now. Many masjids, madrasas and wells were built and many disciples were left at places of visit to let people know about Islam and its teachings. In Rajasthan when Hazrat Sayed Badiuddin Zinda Shah Madar was on his mission of life, he stayed in Ajmer for some days.

Hazrat Sayed Badiuddin Zinda Shah Madar in Ajmer

When Hazrat Sayed Badiuddin Zinda Shah Madar reached Ajmer the people gathered him and requested him to go away as they had realized that many Muslims who came there were killed by the forces and their dead bodies still lie on the taragadh mountain. In the night they used to hear the Takbir from the mountain which led the people into fear. But Hazrat Sayed Badiuddin Zinda Shah Madar did not care for what he heard from the people there instead he asked them to be calm and took a promise from them that if the voices are over, will the people follow his words? To this the people agreed as they knew about Hazrat Sayed Badiuddin Zinda Shah Madar. The mureeds were ordered to go to the taragadh mountain and the funeral ceremony were performed for the bodies lying. When this was done, the people were in relief because the voices were not heard and the city was calm.

All the fear in the hearts of the citizens had cooled. With this the people got into thoughts that if they accept the sayings of Hazrat Sayed Badiuddin Zinda Shah Madar, then they will have to leave the religion which their parents have been teaching them, some had the thought that if they don't go by their words then the saint will kill them or else they will have to live a harsh life. Some said that if a saint can take them out of their sorrows in no time for which they were suffering since months, then he sure will look after them for life time. Alas with the vote they all decided that Hazrat Sayed Badiuddin Zinda Shah Madar is the true saint who can make

their life easy by all means and they became disciples of Hazrat Sayed Badiuddin Zinda Shah Madar. they came forward to Hazrat Sayed Badiuddin Zinda Shah Madar and pleaded to forgive their sins. They accepted Islam and pledged to abide the rules of Islam and to be on the path of life as said by the holy Prophet(peace be upon him). Hazrat Sayed Badiuddin Zinda Shah Madar gave them the education of Islam and ordered them to be on truth.

Hazrat Sayed Badiuddin Zinda Shah Madar in Mevat

Hazrat Sayed Badiuddin Zinda Shah Madar was always on the journey to his mission to obey the orders of the holy Prophet Muhammad (peace be upon him) and spread the light of Islam throughout. Roaming about Hazrat Sayed Badiuddin Zinda Shah Madar reached Mevat where his preaching is still enlightened as the rays of the sun. It is due to the efforts of Hazrat Sayed Badiuddin Zinda Shah Madar that today there are masjids in the region. Today also the people of Mevat become the mureed from the Madar chain only and any cultural ceremonies are hold only in Makanpur.

There are many chillah shareef of Hazrat Sayed Badiuddin Zinda Shah Madar in Mevat where people come and turn their dreams into realities with the blessings of Zinda Shah Madar. Then with his mission to continue Hazrat Sayed Badiuddin Zinda Shah Madar went on to many cities. On his way he reached Ajmer via Jabalpur and continued to many regions of Rajasthan. People used to praise him saying that Hazrat Sayed Badiuddin Zinda Shah Madar is the angel of love and his blessings make the life of many as easy as the breeze. He was the messenger of love and pity. There are chillah shareef present in the regions of Mandsaur from where pilgrims fulfill their wishes. Then Hazrat Sayed Badiuddin Zinda Shah Madar visited places in Maharashtra and kerela so that the knowledge of Islam is spread throughout.

On the way he also spent time in Punjab and Sind provinces from where he reached Lahore going on with his speeches. From Lahore Hazrat Sayed Badiuddin Zinda Shah Madar also went to Sharaf Nagar and stayed there for some days. After staying here he headed for delhi. Today many chillah shareef of Hazrat Sayed Badiuddin Zinda Shah Madar is seen in Delhi. In the book Risaal-e-Auliya the author has stated that it was in this period that Ferozshah, s/o Gayasuddin Balban became the mureed of Hazrat Sayed Badiuddin Zinda Shah Madar and he was followed by his citizens. In a very short period there were thousands of mureeds (disciples) of Hazrat Sayed Badiuddin Zinda Shah Madar. When he expressed his wish to leave Delhi, many of them gathered around him to stop him but Hazrat Sayed Badiuddin Zinda Shah Madar told them that his mission is to spread Islam throughout the world and not stay in one

place. Many of them decided to go with Hazrat Sayed Badiuddin Zinda Shah Madar on his mission and they were allowed to do so but some of them were sent back to their houses. Ilah Daad Khan, who was the minister of king FerozShah Tughlaq was amongst the ones who were allowed to follow Hazrat Sayed Badiuddin Zinda Shah Madar on his way. He distributed his wealth amongst the people and resigned from his title.

Hazrat Sayed Badiuddin Zinda Shah Madar in Kalpi

Hazrat Sayed Badiuddin Zinda Shah Madar was busy in making the fortune of Kalpi city and blessing the people from their sorrows. One day Hazrat Meer Sadr wrote a letter to Hazrat Sayed Badiuddin Zinda Shah Madar in which he requested that Hazrat Sayed Badiuddin Zinda Shah Madar permit him to spent his life with him. He said that he was not able to come to Hazrat Sayed Badiuddin Zinda Shah Madar because he was in Jaunpur and on the post of Minister under the rule of King Ibrahim Sharki. And also that the king of Jaunpur and Kalpi are rivals. He said that if Hazrat Sayed Badiuddin Zinda Shah Madar permits him he may resign from his post and come to him. To this letter Hazrat Sayed Badiuddin Zinda Shah Madar replied to him that when he was put on the mission of spreading Islam, the holy Prophet Muhammad(peace be upon him) had given him a list of men who would be profited by me. In that list your name is also present. On reading this reply Meer Sadr resigned from his post and distributed his wealth in charity.

Hazrat Zinda Shah Madar Sahib in Jaunpur

Hazrat Sayed Badiuddin Zinda Shah Madar reached Jaunpur where Sultan Ibrahim and Meer Sadr were eager to welcome him. There was a heavy gathering to welcome the saint in the city. Meer Sadr was so fond of Hazrat Sayed Badiuddin Zinda Shah Madar that to him it was the day of his life when he met Hazrat Sayed Badiuddin Zinda Shah Madar. And it was not much time gone that he was accepted as a mureed and representative of Hazrat Sayed Badiuddin Zinda Shah Madar. This was the time when Meer Sadr distributed nearly a lac rupees in public and food to the poorer. It is stated in books that when Hazrat Sayed Badiuddin Zinda Shah Madar removed the veil (naqab) from his face, Meer fainted and when he woke up the image of Prophet Moosa was seen on his face.

Hazrat Sayed Badiuddin Zinda Shah Madar said that you look alike prophet Moosa Allay Salaam.{In the book Hashia, philosophers have written that Qutubul Madar has twelve bodies and is capable to be on twelve places at a time. This is the reason that one cannot know the number of chillah shareef of Hazrat Sayed Badiuddin Zinda Shah Madar. In Sairul Madar, the

author Hazrat Ahmad Sahab Chisti Kadri Sahswani has written that Hazrat Meer Sadr got fame to an unlimited extent when he became the disciple of Hazrat Sayed Badiuddin Zinda Shah Madar. then he was ordered to be the chief minister of Jaunpur and he did so.}When Hazrat Sayed Badiuddin Zinda Shah Madar went to meet the public he removed the veil from his face and the people bowed down and fainted.

Hazrat Sayed Badiuddin Zinda Shah Madar started talking and they woke up. Many of them became mureed and some were appointed as representatives. Meer Sadr wished to sacrifice his governance but Hazrat Sayed Badiuddin Zinda Shah Madar refused and told him that he should help the people staying on this post.{It is said in the book Madar-e-azam and Tohfath-ul-Asrar that Meer had wished to be the mureed of the saint Hazrat Mir Jahangir Samnani Kchochhvi, but it was ordered by him that you will be honoured by Hazrat Sayed Badiuddin Zinda Shah Madar and he should wait for him}. Hazrat Sayed Badiuddin Zinda Shah Madar was in these days spreading love and the knowledge of Islam amongst the people and they all were blessed by him. Their sorrows were turning into happiness. This time Kazi Shahabuddin Kidwai (R A) who was very handsome and educational had become a mureed of Hazrat Sayed Badiuddin Zinda Shah Madar and also become his representative later.

Hazrat Sayed Badiuddin Zinda Shah Madar stayed in Jaunpur for a long period. During this period once there was a quarrel between a citizen and a mureed of Hazrat Sayed Badiuddin Zinda Shah Madar. In the quarrel between them the citizen was killed. The people brought the dead body to Sultan Ibrahim Sharki for decision. When asked the mureed said that this was a mad dog whom he killed. When the covered body was revealed there was really a dead dog instead of a man. To this Sultan asked him, "Who are you?". And the mureed said that his masters name is Hazrat Zinda Shah Madar. The Sultan immediately went to meet Hazrat Sayed Badiuddin Zinda Shah Madar as he could not resist himself. In the book 'Malfuzaat Shah Mina', page no 213, it is written that when Hazrat Badi'uddin Zinda Shah Madar stayed in Jaunpur and one Friday when he did not attend the masjid for prayers, Sultan Ibrahim Sharki sent some men to Hazrat Sayed Badiuddin Zinda Shah Madar to call him for the Friday prayers and shower blessings to the ones present in the mosque.

When these people came to him and asked the reason for not attending the Friday prayers, Hazrat Sayed Badiuddin Zinda Shah Madar told them to convey the message to the Sultan that the Friday prayers were not meant for women, slaves and travelers. When the Sultan tried to ask: "Who are you?". The answer was: "Musafir" (a traveller). When he was asked: "who is

called a traveler ?". Hazrat Sayed Badiuddin Zinda Shah Madar took his belongings hjs Jaanamaz and said a traveler is this and left for Lucknow. The Sultan pleaded to forgive his deed and called Hazrat Sayed Badiuddin Zinda Shah Madar back to Jaunpur. With this thousands of the residents became the mureed of Hazrat Sayed Badiuddin Zinda Shah Madar and followed the Madariya chain then onwards.

Many of them were posted as representatives amongst these were Hazrat Sayedena Maulana Shaikh Faulad Rehmatullah Allayhe, whose tomb is now in Makanpur itself. In this same time Shaikh Bhikari Majjub Rehmatullah alayhe was also accepted by Hazrat Sayed Badiuddin Zinda Shah Madar and his tomb is now in Kannauj. Hazrat Muhammad Ilyas rehmatullah Alayhe was also chosen as the representative. In the editorial of 'Mirrat-ul-Asrar' it is stated that whenever and wherever Hazrat Sayed Badiuddin Zinda Shah Madar went he had 1442 representatives and mureeds with him, their work was to built a house for Hazrat Sayed Badiuddin Zinda Shah Madar wherever he wished to reside. The security was been headed by the King of Jinnat Imadul Mulk. It is stated in the book 'Mirrat-ul-Asrar' by Shaikh UbdurRehman Chisti Kudassirhu, page 1096, that Hazrat Sayed Badiuddin Zinda Shah Madar resided in the region of Kalpi after a journey from Hur Muj.

When the king of Kalpi, Kadir Shah came to know of him he tried to visit Hazrat Sayed Badiuddin Zinda Shah Madar but was not allowed to go in the house by Ibadul Mulk. On this the king tried to lean inside the house and the wall raised up. He then tried to mount a horse and see inside and the wall rose again, with this event he tried to lean inside by mounting on an elephant but the same act took place again and the wall raised itself high. The king was so angry for this that he went away and ordered that Hazrat Sayed Badiuddin Zinda Shah Madar should immediately leave his province. When Hazrat Sayed Badiuddin Zinda Shah Madar knew about this orders he crossed the Jamuna river and camped there.

He told his fellows to wait for three days and then go and see what happened. King Kadir Shah got burn marks on his entire body when he left the house of Hazrat Sayed Badiuddin Zinda Shah Madar in anger. It looked as if he was burnt badly. His master Sirajuddin gave him his own gown through which Kadir Shah felt healthy and was happy for it. When Hazrat Sayed Badiuddin Zinda Shah Madar knew about this he uttered, " why did Sirajuddin not get burnt", and what was observed that Sirajuddin got burnt badly. It is from this day that he was being called as Sirajuddin Sokhta (means burnt Sirajuddin). He died with this and his will to his disciples was that he should not be given the holy bath as every dead body gets.

So it was decided that only a finger should be washed first. It is stated in books that when King Kadir Shah wished to meet Hazrat Sayed Badiuddin Zinda Shah Madar, he asked his master that he needs to meet Zinda Shah Madar. On this Sirajuddin ordered him not to do so and the king had gone to Hazrat Sayed Badiuddin Zinda Shah Madar without letting Sirajuddin know of his meet. And when he was not able to meet Hazrat Sayed Badiuddin Zinda Shah Madar and ordered him to go away, it was the punishment of Hazrat Sayed Badiuddin Zinda Shah Madar to Kadir that he had burn marks on his body and Sirajuddin tried to heal it without permission of Hazrat Sayed Badiuddin Zinda Shah Madar, and so he got a punishment that he was buried without the gusl (holy bath).

Hazrat Sayed Badiuddin Zinda Shah Madar appointed Shah Mina as Qutub Malfujat Hazrat Shaikh Mina Sahab Lucknawi, page no. 213, it is written that when Madarul Alameen (Hazrat Sayed Badiuddin Zinda Shah Madar) had reached Lucknow, a man came to him who's wife had been suffering from a disease since four months. He pleaded before Hazrat Sayed Badiuddin Zinda Shah Madar to pray for her recovery as he had great love for his wife and cant live without her. To this Hazrat Sayed Badiuddin Zinda Shah Madar told him to go and meet Shaikh Shah Mina. When the man told that he didn't knew Shah Mina and is unknown to him, Hazrat Sayed Badiuddin Zinda Shah Madar sent his representative Shaikh Shahabuddin with him with a gift of Jaanamaz and a small bag for Shah Mina.

Hazrat Sayed Badiuddin Zinda Shah Madar said that Shah Mina will be present on the Dargah (tomb) of Hazrat Kawamuddin. He ordered them to present the gift to Shah Mina and ask him to pray for the lady. With the orders of Hazrat Sayed Badiuddin Zinda Shah Madar when they reached on the dargah of Hazrat Kawamuddin they found Shaikh Shah Mina (this was during the childhood). Shaikh Shahabuddin gave the gift to him and said: "Madarul Alameen has sent this gift for you and has asked you to pray for this lady". Immediately Shaikh Shah Mina stood on the Jaanamaz after performing the wazu. He felt the shivering in his feet and asked Shahabuddin to do the prayers for the lady. But Shahabuddin insisted that he pray and with the prayers Shahabuddin would say Ameen(I agree).

So Shaikh Shah Mina prayed for the lady and Shaikh Shahabuddin said Ameen. With this the lady was cured from her illness and felt hungry. Rice and vinegar was fetched to her and she felt healthy too. With this miracle Shaikh Shahabuddin stood up and declared that from north to south and east to west, the resident here come under the undertaking of Shaikh Shah Mina. From then onwards people started coming to Shah Mina to get rid of their sorrows and he

prayed for them. Note that in the book Badiul Ajayab, page 29, it is stated that when Hazrat Sayed Badiuddin Zinda Shah Madar came to lucknow, Hazrat Kawamuddin in order to know Hazrat Sayed Badiuddin Zinda Shah Madar came to him. On seeing a child as a mureed of Hazrat Sayed Badiuddin Zinda Shah Madar said that "oh, this kid is also here to learn meditation?". On this Hazrat Sayed Badiuddin Zinda Shah Madar answered: "Yes, one get that, with which intention he comes here ". With these words Hazrat Kawamuddin got in such a situation that he died when he reached home.

Now the post of a Qutub was vacant and Hazrat Sayed Badiuddin Zinda Shah Madar appointed Shaikh Shah Mina for the same. In the book Bahrul Ma-ani, the author Muhammad Mir Jafar Makki had stated that Qutubul Madar (Hazrat Sayed Badiuddin Zinda Shah Madar) had the right to reject a rusticate a Qutub and appoint another. In the book Darral Munajjam it is stated that a Qutub rules the universe. In the book Madar-e-Azam, it is also stated by Allama Hakim Farid Ahmad Abbasi Naqshbandi Mujaddi that when Hazrat Sayed Badiuddin Zinda Shah Madar had been in Lucknow an old women came to him and stated that today a child is born but the worry is that he did not feed with mother's milk yet. On hearing this Hazrat Sayed Badiuddin Zinda Shah Madar said that the Ramazan moon is seen which means that the Ramazan month is on. So this child is a wali of the almighty Allah. This is the reason that the child is not feeding.

Madarul Alameen in Kintoor

In the book Madar-e-Azam, page 124 it is stated that when Hazrat Sayed Badiuddin Zinda Shah Madar reached Kintoor he took accommodation in a mosque. After moments it was prayer time and Hazrat Sayed Badiuddin Zinda Shah Madar performed the namaz with his disciples. After some time Kazi Mahmood came to offer the namaz but saw that the stranger had not waited for him and performed the namaz. He got angry on him for this act. On this Hazrat Sayed Badiuddin Zinda Shah Madar told him that the namaz should be performed on time so it is Mahmood's mistake that he arrived late. He also stated that it is written in the quran about this and ordered him to read the quran at the same time. When Kazi Mahmood opened the quran to read it, he saw only blank pages inside it and nothing written was visible to him.

With this miracle he was shocked and tried to know the name of the stranger. On asking he knew that this is Hazrat Sayed Badiuddin Zinda Shah Madar. with the instance Kazi Mahmood memorized himself that during his childhood (Kazi Mahmood's), his father Shaikh Hamid had taken him to Shaikh Abul Fateh and asked him to pray for him. On this Shaikh Abul Fateh

took his cap (topi) off and placed it on Mahmood's head, but the kid took it off and the same process was repeated three times. With this Shaikh Abul Fateh got very much angry and tried to kill the child. As he was about to do so he got a thought that Hazrat Sayed Badiuddin Zinda Shah Madar is saying to him: "this boy belongs to my chain", hence Shaikh Abul said: "Shaikh Mahmood, your son go in such a hand that will be the Qutubul Madar and his name will be Badiuddin Ahmad. When Kazi Mahmood remembered this, he understood that this saint is the same Badiuddin Ahmad for whom Shaikh Abul Fateh had foretold.

So Kazi Mahmood requested Hazrat Sayed Badiuddin Zinda Shah Madar to accept him as his mureed (disciple). On this Hazrat Sayed Badiuddin Zinda Shah Madar asked him that until you forget your present qualifications, this is not possible. This was not a possible thing for Kazi Mahmood to forget. But with the blessings of Hazrat Sayed Badiuddin Zinda Shah Madar he was able to do so. Then Hazrat Sayed Badiuddin Zinda Shah Madar accepted him as his mureed and taught him the spiritual knowledge. Then onwards Kazi Mahmood's name was included in Sufi saints.

Arrival of Hazrat Sayed Badiuddin Zinda Shah Madar in Ghatampur

Hazrat Sayed Badiuddin Zinda Shah Madar visited the northern Indian territories inclusive of the cities, villages and jungles and finally reached Ghatampur. Throughout the journey Hazrat Sayed Badiuddin Zinda Shah Madar left many of his disciples and mureeds behind so that they preach others of whatever Hazrat Sayed Badiuddin Zinda Shah Madar has taught them about Islam and the sayings of the holy prophet Muhammad (peace be upon him). When Hazrat Sayed Badiuddin Zinda Shah Madar reached Ghatampur, the king who was very much impressed with the miracles of Hazrat Sayed Badiuddin Zinda Shah Madar came to him and requested for the blessings as he was childless. He came to him and requested for the blessings as he was childless.

On listening to this Hazrat Sayed Badiuddin Zinda Shah Madar replied to the king that he will be blessed with two sons but he should give one son to him. The king agreed for it and went away. Days passed and both the queens of Ghatampur were pregnant. When Hazrat Sayed Badiuddin Zinda Shah Madar visited Ghatampur for the second time the king brought one of his son to him. This boy stayed with Hazrat Sayed Badiuddin Zinda Shah Madar for ten years. One day when he was crying, Hazrat Sayed Badiuddin Zinda Shah Madar asked the reason. The answer was that he misses his birth place. So Hazrat Sayed Badiuddin Zinda Shah Madar permitted him to go back to his birth place. On this the son replied that I am a Muslim now and

my parents are not. I don't know how they treat me and accept me or not ? Hazrat Sayed Badiuddin Zinda Shah Madar said, " it is not so. You are the heir of Ghatampur and you will be the next king ". In future it happened that he was the king.

Shaikh Ilyas becomes disciple of Hazrat Sayed Badiuddin Zinda Shah Madar in Gujarat

From Ghatampur Hazrat Sayed Badiuddin Zinda Shah Madar reached Gujarat and accepted Shaikh Ilyas as his disciple (mureed). About this it is written in the book Gulzar-e-Madar page 114-115 that Shaikh Ilyas was a famous merchant of Gujarat. One day he met Hazrat Khijr Allay Salaam and asked him to teach him the Ilm-e-ladunni (it is the science of knowing secrets). On this Hazrat Khijr Allay Salaam replied that there will be an arrival of a great scholar in Gujarat and only he will give you this knowledge in such a way that you will never forget it throughout your life.

He then offered him a bowl of juice and asked him to first learn the religious education as well as the studies needed for daily life. Shaikh started learning with all concentration and with his religious learning he was entitled as the Shaikhul Islam. After five years he met Hazrat Sayed Badiuddin Zinda Shah Madar when he came to Gujarat and Shaikh Ilyas found all qualities which Hazrat Khijr has said sufi saint. He dedicated most of his time to Hazrat Sayed Badiuddin Zinda Shah Madar. One day Hazrat Sayed Badiuddin Zinda Shah Madar told him that the world has an end so you leave it.

He agreed but when he returned home he did not refuse the love for the luxurious life. The thought came in mind as to why should I forget this luxurious life. With this he slowly went away from Hazrat Sayed Badiuddin Zinda Shah Madar as time passed. Later he tied up into the disease of leprosy with white patches on his body. Once he suddenly got the thought that the disease is because he hurted Hazrat Sayed Badiuddin Zinda Shah Madar by not keeping his word. He immediately went to him and accepted that he was wrong and is ashamed of this deed. He requested Hazrat Sayed Badiuddin Zinda Shah Madar to forgive him. Hazrat Sayed Badiuddin Zinda Shah Madar hugged him and forgave him. Then onwards Shaikh Ilyas dedicated his entire life to Hazrat Sayed Badiuddin Zinda Shah Madar.

His seventh Hajj

From Gujarat Hazrat Sayed Badiuddin Zinda Shah Madar reached Khambat from where he started his journey for his seventh Hajj. Hazrat Sayed Badiuddin Zinda Shah Madar had

performed many Hajj, to which he traveled by sea and some by road. There is a story that when Hazrat Khwaja Moinuddin Chisti (Khwaja Gareeb Nawaaz) R A , once passed through the bridge of Sindhu river, he asked the river, “ how many momins (muslims) have crossed you ? The river replied, “ two and a half “. Hazrat Khwaja Gareeb Nawaz asked, “ who are they ? “. The river answered, “ The first was Hazrat Sayed Badiuddin and the second was Hazrat Zakaria Multani “. Khwaja Gareeb Nawaz went to Lahore and there he stayed near the tomb of Hazrat Usman Ali Hijweri Daata Ganj Bakhsh. The Chillah is still present there. After this on his return when Hazrat Gareeb Nawaz passed through the Sindh river. On this the river said: “here is the third Momin passing by me”. Whenever Hazrat Sayed Badiuddin Zinda Shah Madar travelled by road for the Hajj pilgrim, he used to stay at places and make the chillah there which still stands on its place remembering Hazrat Sayed Badiuddin Zinda Shah Madar.

The question of Hazrat Shaikh Isa

When Hazrat Sayed Badiuddin Zinda Shah Madar reached India from Afghanistan, he stayed in the Jaunpur city for some days. One day Hazrat Shaikh Isa Jaunpuri, who was the student of Hazrat Malikul Ulama, came to Hazrat Sayed Badiuddin Zinda Shah Madar and asked him the question. He asked: “ Huzoor, why don't you eat and drink ? “. On this Hazrat Sayed Badiuddin Zinda Shah Madar answered that, “ I recite the Quran Shareef in such concentration that the words become my body's strength, and their meanings become the strength of my soul. It is because of this that the almighty Allah had blessed me with such powers.” He also added that when in Misr there was a drought, then whenever people used to see Hazrat Yousuf Allay Salaam (may he rest in peace), their hunger and thirst would end at the same moment. So just think, if one sees the almighty how is it possible that he feels hungry or thirsty ? Hazrat Sayed Badiuddin Zinda Shah Madar had such a reflection of light on his face that he had to wear a veil as the ones who saw his face fainted immediately due to it.

Hazrat Sayed Badiuddin Zinda Shah Madar comes back to Jaunpur

Hazrat Sayed Badiuddin Zinda Shah Madar visited the city of Jaunpur many times. This was it was a total of twelve years that Hazrat Sayed Badiuddin Zinda Shah Madar has spent in Jaunpur. The residents there had a thought in mind that Hazrat Sayed Badiuddin Zinda Shah Madar had chosen this place as his permanent residence. But one day Hazrat Sayed Badiuddin Zinda Shah Madar ordered all his disciples (mureeds) to leave Jaunpur.

When this news reached the king, he came to Hazrat Sayed Badiuddin Zinda Shah Madar along with his chiefs to know what went wrong with them that the saint is leaving the city. To this

Hazrat Sayed Badiuddin Zinda Shah Madar told them that he always leads to the wish of the almighty Allah and it is not his personal wish to leave Jaunpur. He added that the Prophet Muhammad (peace be upon him) had ordered him to reside at a place and he is leaving for the same. When the people came to know that Hazrat Sayed Badiuddin Zinda Shah Madar is leaving they gathered around him and cried for pity and requested him not to leave. But Hazrat Sayed Badiuddin Zinda Shah Madar promised them that he will come to them one more time. With this the king and his co-men came to him and became his disciples (mureeds). The quantity was in thousands. Then Hazrat Sayed Badiuddin Zinda Shah Madar left for Kannauj.

Hazrat Sayed Badiuddin Zinda Shah Madar arrives in Makanpur

It was in Hijri 818 that Hazrat Sayed Badiuddin Zinda Shah Madar came to Makanpur. Many Scholars have written that Hazrat Sayed Badiuddin Zinda Shah Madar reached the lake from which voices were heard saying “ Ya Azizo Ya Azizo “. He came to this lake and it dried. Hazrat Sayed Badiuddin Zinda Shah Madar told his fellowmen that this is the spot where he is ordered to stay. That time it was a jungle with no population around. Hazrat Sayed Badiuddin Zinda Shah Madar ordered his men to built a hut in that place and there onwards his fellow disciples also lived there.

After some days the king of Jaunpur sent a letter to Hazrat Sayed Badiuddin Zinda Shah Madar saying that he feels lonely without him and if Hazrat Sayed Badiuddin Zinda Shah Madar permits him he wishes to come to him and stay there. And also that he wishes to build a good housing place for Hazrat Sayed Zinda Shah Madar Sahib. But to this Hazrat Sayed Badiuddin Zinda Shah Madar replied that you don't come here but in some days I am coming to you personally. When people came to know that Hazrat Sayed Badiuddin Zinda Shah Madar has chosen this place as his permanent residence, they came towards this region and built their own houses there to reside. This made the population of this area to an increase and slowly the jungle disappeared with time and took the form of a town.

Sayedna Qutubul Madar Sahib heals Kannauj

In that era Kannauj was treated as the capital market in the northern Indian territories. It was a dream place for many migrants as they used to come here for business and even settle there with their family. When Hazrat Sayed Badiuddin Zinda Shah Madar selected his permanent place of residence in the dried lake (now called Makanpur) near Kannauj, people came there with faith that their sorrows will be healed and the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar bring happiness in their lives. Once many citizens came to Hazrat Sayed

Badiuddin Zinda Shah Madar with the request that he prays for him as the Kannauj province was hit by the colera disease. They requested Hazrat Sayed Badiuddin Zinda Shah Madar that they are in deep trouble as the disease had claimed lives of many and the people attend funerals of dozens in a day. They had the faith that the prayers of Hazrat Sayed Badiuddin Zinda Shah Madar is the only cure for Kannauj. Hazrat Sayed Badiuddin Zinda Shah Madar ordered one of his Khalifa (representative) Kazi Shahabuddin Kidwai to go to Kannauj.

He also assured the people that they will be benefited and will pray to the almighty Allah for their cure. But Hazrat Sayed Badiuddin Zinda Shah Madar placed a condition to the residents that if he did so then he wishes that the people accept Islam as this is the religion which can save them. The people accepted this words but also came forward with a condition that they will do so only if no more people are dead in the next 40 days.

Then they left with Kazi Shahabuddin Kidwai. Kari Shahabuddin Kidwai stood at the border of Kannauj and started praying for the well being of the people there. As he did so a big fireball rose from the city and with his spiritual powers Kari Shahabuddin Kidwai swallowed it and returned back to Makanpur. Now that this was done and 39 days passed, the people noticed that there were no deaths in their region and they had the fear that if tomorrow there is no death then they will have to accept Islam. All of them decided to ask a scholar for the solution to this. So they went to Bhika and Gopal who were very much literate. When Bhika and Gopal heard this and came to know that the people do not wish to accept the Islam religion, they suggested that if there is no death tomorrow then one old person should be killed and brought forward to Hazrat Sayed Zinda Shah Madar Sahib.

Hearing all this Bhika and Gopal told the gathering that the one who can swallow a disaster can also spit it back. All were silent on this. Bhika and Gopal decided that they will be the first ones to accept Islam and they did so. The people did the same and the city was full of Muslims and they oftenly visited Hazrat Sayed Badiuddin Zinda Shah Madar at his place of residence. Then after some days Hazrat Sayed Badiuddin Zinda Shah Madar ordered his men that he wishes to visit Jaunpur again.

Hazrat Sayed Badiuddin Zinda Shah Madar passes away

Hazrat Sayed Badiuddin Zinda Shah Madar called upon his heirs Khwaja Abu Muhammad Argun, Khwaja Sayed Abu Turab Fansoor and Khwaja Sayed Abul Hasan Tayfoor, and expressed his will that he wishes to leave the life now. He declared Khwaja Abu Muhammad

Argun to take care of his proceedings after him and the disciples and representatives were ordered to obey them after Hazrat Sayed Zinda Shah Madar Sahib. Hazrat Sayed Badiuddin Zinda Shah Madar told his followers that he is leaving the world and they should be fulfilled by these three heirs but Hazrat Sayed Badiuddin Zinda Shah Madar will be with them always and help. will be with them always and help. When the followers requested him not to leave, Hazrat Sayed Badiuddin Zinda Shah Madar replied that it is mentioned in the holy Quran that every being has to meet death. And also that the almighty Allah calls his loved ones to him, hence one should not fear of death. replied that it is mentioned in the holy Quran that every being has to meet death.

And also that the almighty Allah calls his loved ones to him, hence one should not fear of death. replied that it is mentioned in the holy Quran that every being has to meet death. And also that the almighty Allah calls his loved ones to him, hence one should not fear of death. One of the follower requested that Hazrat Sayed Badiuddin Zinda Shah Madar take a new body for his soul and do not depart and be with them always. On this Hazrat Sayed Badiuddin Zinda Shah Madar replied that every body is made for one soul and it is not just to accept it, but assured that whenever they call him with love he will be present for help.

Hazrat Sayed Badiuddin Zinda Shah Madar made a statement that his Namaz-e-Janaza should be performed by Maulana Hisamuddin Salaamati and the gusl (holy bath) will be performed by the angels. So the colleagues were ordered to keep the water ready in the room of Hazrat Sayed Zinda Shah Madar Sahib. After this the room door was locked from inside and Hazrat Sayed Badiuddin Zinda Shah Madar recited the Quran Shareef for the night. People outside heard the recitation that whole night and by the morning Hazrat Sayed Badiuddin Zinda Shah Madar had left his world. According to the will and orders the Namaz-e-Janaza was performed by Maulana Hisamuddin who was in Jaunpur to whom Hazrat Sayed Badiuddin Zinda Shah Madar had personally called upon at a particular time.

Additional Info

Every year hazrat zinda shah madar urse mubarak is celebrated on 17 jamadil-oola (also known as madar ka chand), according to the Islamic calendar.

Makhdoom Sahib Dargah

Dargah Of: Hazrat Sheikh Hamza Makhdoom Kashmiri (R.A)

Ziyarat Makhdoom Sahib RA Sheikh Colony- Baachi Darwaza Rd, Botaraj Colony, Srinagar,

Pin: Ziyarat Makhdoom Sahib RA Sheikh Colony- Baachi Da, Jammu and Kashmir, India



History

Sheikh Hamza Makhdoom, entitled Mehboob-Ul-Alam, and Sultan-Ul-Arifeen, was born to Baba Usman, at Tujar Sharief, a village in Kashmir, of the Chandra-Vanshi Rajput family, a hereditary landlord, a scholar and a mystic saint of high order. Hazrat Baba Dawood Khaki was one of the pious and renowned companions of Haz Sultan-ul- Arifeen Makhdoom Saheb R.A. The father of Sheikh Hamza Makhdoom(R.A) was among the chiefs of his own tribe and he was linked to a Kashmiri royal tribe namely 'Chakoun' and few relatives of Sheikh Hamza Makhdoom(R.A) were inhabitants of Kachi Hama, a village on the foot of a mountain far from Tujar. During his studies he used to meditate a lot. Hazrat Makhdoom did not rest during night for years but remained engaged in prayers. He inherited the mysticism, and from the very childhood was inclined to the company of holy men, and to the truth. Having read the holy Qu'ran in the village, he went to the institution of Sheikh Ismial Kabroi for higher studies.

He went to see Fatah Ullah (son of Hazrat Baba Ismial) the spiritual teacher of the Rena tribe, and learnt the Qu'Oran for a year in the monastery at Shamsi-Chak , he was enrolled into the seminary of Baba Ismial Kubrawi, as a student, for higher studies. He studied the Jurisprudence, Tradition, Logic, Philosophy, Ethics, and Mysticism.

Sheikh Hamza Makhdoom(R.A) came to Srinagar where he was nurtured and raised to Higher Spiritual states. Sultan-Ul-Arifeen says, "I was directed to say the daroods, mention of the names, and prayers because of His kindness and whenever I sluggish in the conduct I was reprimanded. The greatest contribution of Sheikh Hamza Makhdoom is the negation of the

spread of the Shiat, by Sheikh Shamsuddin Iraqi, under state patronage. He made Sheikh Shamsuddin Iraqi's efforts in effective and strengthened the tottering beliefs of the people. He relentlessly fought against such superstitions and practices, stayed at the, places to make the people fearless, got mosques built there, for instance cleansed the stream 'Bech-nag' at Karora and built a mosque there. Similar practices and superstitions were prevalent at Shinga-pal stream in village Barar; he too stayed there and built a mosque under the supervision of Abdul Rashid. He too built a mosque in village Aham. Wherever he observed people entangled in them, reached there, and removed their fears from his deeds.

Sheikh Hamza Makhdum passed away in the Hijri year 984 during the reign of Sultan Ali Shah Kochak. His colleague Tahir Rafique said his funeral prayer. He was buried near Hari Parbat (Koh-i- Maran). Thousands of people visit the shrine to pay their respects and receive his blessings.

Additional Info

The Dargah is situated on the south of Hari Parbat, at an elevation of 1635m above MSL. The Makhdoom Sahib, being situated in the heart of Srinagar city, can be visited by all for its majestic structure, spacious, and beautiful decorated halls. Makhdoom Saheb is well connected by all weather roads in Srinagar. From road to the shrine, the Jaireens have to ascend the steps to reach the shrine, about 90 from the Bashi Darwaja side (north) and about 127 from Kathi Darwaja side (south). While approaching from the Kathi Darwaja side, there is a mosque built by Dara-Shikoh in Mughal period just by the side of the steps. There are two entrances to the shrine from Bashi Darwaja and from Kathi Darwaja. More pilgrims frequent the Bashi Darwaja entrance, primarily due to the religious belief and also being more populated side of the city.

Malik Deenar Dargah

Dargah Of: Hazrat Syedina Malik Bin Dinar

Railway Station Road, Thalangara, Kasaragod, Pin: 671122, Kerala, India

Hazrat Syedina Malik Bin Dinar is the first follower of the Islamic prophet, Muhammed, to come to India in order to propagate Islam in the Indian Subcontinent. He was from the generation of the Sahabi. He is called a reliable traditionalist, transmitted from such authorities as Malik ibn Anas and Ibn Sirin. He was the son of a Persian slave from Kabul who became a disciple of Hasan al-Basri. He accepted Islam directly from Muhammed. He went to the Indian Subcontinent by the order of Muhammed with Tajuddeen Cheraman Perumal, who also accepted Islam.

Ten years after the arrival of Cheraman Perumal, with Muhammed's journey to heaven, the news took them all back to Medina. But a few days later Malik Ibn Habeeb came to see the sacred visage in his dream. Muhammed advised them never reject sultan's words to carry on their mission to India as fast as they can. Muhammed added: "The journey is more useful, it will fetch many pleasant things." Hearing these holy words, they began to prepare for the journey, for that they arranged two ships. Sharaf Ibn Malik Deenar, his brother Malik Deenar, Malik Ibn Habeeb, his wife Qumariya, his children, and some slaves soon set out for Malabar. One of their ships anchored in Madurakkara (Tamil Nadu), which was called 'Taqipatanam' in ancient times. In that place Taqudeen became the Amir and erected there a Juma mosque. Years later, Sharaf Ibn Malik, Malik Deenar, Malik Ibn Habeeb with his family arrived in Cranganore. They, entrusted, handled the royal letters to his successors and local kings. But the news of his demise was kept secret.

Cheraman's successors gave away lands for their accommodation, and right there they built a mosque. They had brought three precious stones from Mecca which were the remains from building of Ka'ba. Mohammed Ibn Malik Deenar became the Qazi of this mosque. Then their residing caused dispute between Muslims and Jewish families. So, some of them settled in other places. But Malik Deenar remained right in Crananore and dispatched his nephew Malik Ibn Habeeb to various parts of Kerala to built mosques. Malik Ibn Habeeb went to Kollam with his family and properties. Right there he erected a mosque. There he put a stone which they brought from Mecca. Hasan Ibn Malik was the Qazi of that mosque. Malik Ibn Deenar nominated his own son-in-law as the 'Sheha Bandar' of the country. His name was Abdul Aziz Ibn Zainudin Simanai. Soon Islam became more popular in Kollam.

Thereafter, Malik Deenar went to Barakur (Udupi District) 14 and built there a mosque. He nominated his son Ibrahim as the Qazi. Later he went to Mangalapuram and built a mosque. His son, Moosa Ibn Malik was delegated as the Qazi there. His nephew Noorudhin Ali Ibn Nisidal Misri was appointed as the shaka Bandar of Manglore. Thereafter he set out for Kasaragod and made there a mosque in Thalagara 15, (Rajab 18, 22 nd Hijra). Malik Ibn Muhammad his grandson, was delegated as the Qazi of the mosque.

Later Malik Ibn Deenar stayed at 'Heli' for 3 days, then he went to Cherupatanam and built there a mosque. His grandson was appointed as the Qazi of the mosque. Soon he left for Darmapattanam, and built a mosque there. Malik Ibn Habbeeb appointed his grandson ussain Ibn Muhammad as the Qazi and his grandson Muhammad Ibn Ahmed as its shaka Bandar.

Then he went to 'Pranthareena' and built a mosque on this sea shore. He nominated Zainudhin Ibn Malik as the Qazi as well as the shaka Bandar of the place.

He returned to the Chaliyam and built a mosque there, and Zainudhin Ibn Muhammad was nominated as Qazi. Malik Ibn Habeeb stayed there for 5 days, and Usman Ibn Hussainul Ansari was the shaka Bandar of the place. Later he went to 'Cranganore' and met his uncle. Thereafter he took a journey to visit the mosque they built. And then he returned to Cranganore praising the Almighty Allah for he found Islam spreading among the atheists, he called on Malik Deenar in person and informed him of all the affairs in detail.

Hazrat Syedina Malik Bin Dinar died in 648 CE. Even though historians are yet to reach consensus on the exact place of his demise, it is widely accepted that he breathed his last at Kasaragod and his relics were buried at Malik Deenar Great Juma Masjid, Thalangara, Kasaragod.

Additional Info

Malik Deenar Urs is the one of the observations of some Indian Muslims to celebrate the arrival of Malik Deenar\ to Kerala, India. It is conducted in the holy month of muharram and lasts for one month. It is observed by visiting the grave (Ziyarath), flag hosting (Patakayarthal) and feeding the poor (Annadanam).

Maner Sharif

Dargah Of: Hazrat Sultan-Ul- Makhdom Shaikh Yahya Maneri and Hazrat Makhdom Shah Daulat Maneri

Maner Dargah NH 30, Maner, Pin: 801108, Bihar, India



History

The principal shrine at Maner, popularly known as Bari Dargah, has the humble open grave of Hazrat Sultan-Ul- Makhdom Shaikh Yahya Maneri (d. 1291), the Propagator of the Suharwardia sect in India, and the father of Makhdum-ul-Mulk, Shaikh Sharfuddin Yahya Maneri, the celebrated author of the Makhtubaat-e-Sadi, whose grave is in Biharsharif. Bari Dargah stands within a walled garden on top of a mound. Bari Dargah also has a small mosque that dates from the late-thirteenth century, a pillared court built in the fourteenth century, and the graves of Hazrat Sultan-Ul- Makhdom Shaikh Yahya Maneri's disciples and descendants.

Some two hundred meters north from this shrine is the imposing and well preserved mausoleum of a later Firdausiya shaikh, Hazrat Makhdum Shah Daulat Maneri built in 1616 by his disciple Ibrahim Khan, the Mughal governor of Bihar under Jahangir. Shah Daulat's (tomb) mazaar, which is popularly known as Choti Dargah, is built in the high Mughal style using Chunar sandstone, and it is perhaps the finest medieval monument of Bihar with its elegance of conception, size and remarkable stone ornamentation. The two-storied Choti Dargah, with its one central dome and four cupolas on the four corners stands on a raised pediment, within a large walled courtyard and garden after the classical charbagh style.

Additional Info

Maner Sharif is one of two main centers of propagation of the Kubrawiya-Suharwadia - Firdausiya sect in India, the other being Biharsharif.

Matka Pir

Dargah Of: Hazrat Sheikh Abu Bakr Tusi Haideri Qalandari

Mathura Road near Pragati Maidan, Delhi, Pin: 110001, Delhi, India



Baba Matka Pir was supposed to have come from Iran over 750 years ago. The story goes that one day a thirsty traveller came to him asking for water and the pir offered him water from an earthen pitcher. The traveller then told him that he was suffering from a disease which apparently did not have any cure. The pir said that he would pray for him and when the man returned after some days he was said to have been cured completely of the disease. After the incident, people started thronging the dargah to seek the blessings of the pir.

And while they narrated their problems, he would pray for them and the problems would be solved. On hearing of the miracle the then Delhi Sultanate ruler, Ghyasuddin Balban decided to test Baba's powers. As an offering to the revered one he sent for him a platter of iron balls and mud. On seeing the platter Baba covered it and began to pray. After the completion of his prayers when he uncovered the platter to everyone surprise the iron balls had changed to roasted grams and the mud had changed to jaggery. The Baba then mixed it all with water and made sweet milk. It is hence that he is called Baba Matka Pir since as all the above mentioned ingredients are offered to him in an earthen pot or Matka.

Additional Info

It was an irony that the miraculous powers of the baba were responsible ultimately for his death. He was known for converting lumps of mud into gold which he would then distribute among the needy and the very poor. On account of this, a large number of his disciples thought that the baba may have kept loads of gold hidden in the dargah. And one day some of them got together and murdered the saint. They made efforts to get the booty, but there was nothing to be found there.

Maulana Shah Fazl Ahmad Khan Raipuri

Dargah Of: Hazrat Maulana Fazal Ahmed Khan Sahib Kuddusuruh Naqshbandia (Maulana Sahib) R.A

Samadhi Sthal Maulana Fazal Ahmad Khan, MDR 110W, Raipur Khas, Raipur Khas, Pin: 209505, Uttar Pradesh, India

Maulana Fazal Ahmed Khan Sahib Kuddusuruh Naqshbandia (Maulana Sahib) was the last Muslim saint in this order. Maulana Sahib was born in 1838 in the small village of Raipur Khas. He was an Indian Sufi teacher who was considered to be a saint by his followers. He was resident of village Raipur, Tahshil Kayamganj, Dist. Fatehgarh (U.P.). He was mudarris (teacher) of a maktab (school / madarsa) run by masjid (mosque). He was a great Faquir (Mahatma) with faculty much above the narrow feeling of caste, creed, language and sect etc.

Hujur Maharaj was sixth in the line of succession from Mirza Zanzana in the Naqshbandi Order. Through his spiritual awareness and liberal religious approach, he made the practice of the Sufi way extremely simple. He was able to bestow the priceless spiritual knowledge of Naqshbandi Order to all, including non-Muslims, without conversion i.e. without accepting Islam. He distinguished the religion (the outer or the material form of religion) from spirituality and held that for gaining spirituality religion is no bar.

Hujur Maharaj's father was Shaikh Gulam Hussain, who himself was a Master in the Order of the great Sufi Saint Maulana Waliuddin of Kashmir. His mother too had been initiated into the Naqshbandi order of Sufism. Hujur Maharaj's parents were great saints and true human beings. It is, therefore, no wonder that a person like Maulana Fazl Ahmad Khan took birth in their family, which ushered in a new era of religious and communal harmony and brought about a spiritual revolution. Hujur Maharaj spent most of his time in Raipur except for a few years when he served in Farrukhabad. He lived a very simple and pious life. He was very kind hearted and had no prejudice against any religion or caste. Persons from all classes and belonging to all religions including Hindu, Muslim and Christians used to visit him.

Hujur Maharaj was among the first people who spread the Sufi way of life and spiritual practice amongst the Hindus without any discrimination. He was completely free from religious prejudices and never participated in any religious debates or disputes, nor did he ever criticise any religion. If someone criticized any religion in front of him, he would leave that place. He pronounced that religions are many but their essence is one i.e. to gain spirituality. One should follow the dictates of one's religion but should not be guided by religious prejudices. The social or religious rituals do not bind spiritual life. If any Hindu suggested that he would convert and adopt Islam, he used to feel very upset. He disapproved of conversion, rejecting it outright. He used to say that everyone must observe the discipline of one's religion. Among the many disciples that he accepted, he declared Mahatma Ram Chandraji (Shri. Lalaji Maharaj) as his successor. This is a unique example of a Muslim Sufi giving away his entire spiritual treasure to a Hindu without conversion.

Hujur Maharaj did not accept offerings or allow anyone to touch his feet. Instead he himself often comforted his disciples by looking after their requirements so much so that many a times he would press the legs of his tired disciples. Often for days together his family lived on scanty food or with no food at all. Even then if he received some money from someone, he would distribute it to others. Hujur Maharaj had a strange habit. Even when he had some money with

him, he used to take loan from others. Once, one of the Satsangis asked him the reason for his doing so. Hujur Maharaj answered, `By doing so I not only remain grateful to the person from whom I have taken the loan but it also helps me in not having a feeling of pride of not being a debtor.

Hujur Maharaj spent most of his time in meditation. He proceeded to his heavenly abode on 30 November 1907. His mausoleum is situated in Raipur.

Additional Info

He was the Spiritual Master of Shri. Lalaji Maharaj. Shri. Lalaji Maharaj had taken a room on rent for his study and was living very near to the Masjid where Maulana Sahib lived. While going to and coming back to school, he used to pay respect to Maulana Sahib. Gradually, the acquaintance developed into mutual love and attraction. One day during winter, it was raining, cool wind was blowing and Maulana Sahib was sitting in front of a fire pot. Lalaji Maharaj while returning late night from his relatives in drenched clothes took care to pay his respect to Maulana Sahib as usual who in turn asked him to change his clothes and get warmed up. Lalaji came back and when he sat in front of the fire, Maulana Sahib covered him with his quilt (the cotton/wool shawl) and said to him fondly to get warmed up.

Lalaji Maharaj has written that the moment Maulana Sahib covered him with quilt, he experienced total transformation in him and found as if whole universe is whirling. After some time Maulana Sahib said – “Son, now you go and sleep. When you come tomorrow, bring one bucket and rope for my use”. During the night in sleep Lalaji Maharaj saw a dream in which Maulana Sahib was presenting him (Shri. Lalaji Maharaj) to a great personality who was sitting on a wooden platform with bright aura around him. Next day Lalaji Maharaj arranged bucket and rope; filled it with water and presented to Maulana Sahib. When he narrated the dream, Maulana Sahib said that it was not a dream but reality. He further added “You are Siddha (endowed with supernatural power) and accomplished from the very birth.

Give light to the world”. Sufis do not belong to any particular caste, creed or religion; they belong to the entire humanity. Sufism and Santmat have been two streams in Islam and Hinduism respectively which have the same basic tenets barring the perfunctory traditions that have descended from their lineage. It was but natural that some enlightened individual would see the futility of this division. This account of the life of Mahatma Ramchandraji of Fatehgarh (Shri. Laalaji Maharaj) brings forth this point in the most outspoken manner. Mahatma

Ramchandrajji, who was the first duly authorized Hindu Sufi, at one point of time expressed a desire to convert to Islam, the religion of his spiritual Master Maulana Fazl Ahmad Khan (Huzur Maharaj), but his Master out rightly rejected the idea stating that in all the human beings, the flow of spirituality occurs in the same manner but their way of living differs. Religion depends upon the society and circumstances in which one is born but the soul is the same in everyone. Spirituality is a matter of soul, which is same in every one and it requires no particular religion to be followed.

His great disciple Sri Ram Chandra said of his Sheikh: "My Guru and my Guide had the spiritual power and ability to bestow the teachings and guide others towards the True Lord, without discriminating against anybody on religious or caste basis. Every breath he took had the power to purify the darkness of the thought patterns of the people and with every breath he exhaled he spread a wave of devotion and meditation towards God the Almighty. I have already mentioned what my Holy Guru desired, but I repeat again that his every thought and every step was to improve and serve all of mankind and this was the most prominent factor in his character. Every thought was visualized and then was materialized. Those who know him soon realized the fact that magnificent changes happened within the center of their being by merely being in the presence of this Great Saint."

mazar-e-mubarak Hazrat Maulana Syed Hasan Raza Raipuri

Raipura Eidgah , Raipura, Raipura, Pin: 841311, Bihar, India

Hazrat Maulana Syed Hasan Raza Raipuri was born in 1154 Hijri at Fatuha, Raipura village in Patna. His father, Hazrat Syed Abdullah, was a hereditary preceptor (peer). The tradition and order of Sufism was descending in his family from generation to generation. As per tradition he started acquiring education. He attained expertise in Islamic education in accordance with the contemporary curriculum. He then got attracted towards the accompaniment of Aulia Allah.

It was those days when Hazrat Munim Pak had arrived at Patna from Delhi and his popularity had spread all over. At the age of 16, he came to Hazrat Makhdoom and, being influenced by him, became a disciple (murid) under his sacred hands. After that he continued to remain in his service for 15 years, attained all around perfection and achieved accomplishment. Hazrat Makhdoom Munim Pak granted him Ijazah and Khilafah. He was very dear to his preceptor (peer-o-murshid). That is why when Hazrat Makhdoom Munim pak was asked as to which caliph he wanted to be his successor (Sajjada Nashin), he replied that he liked Hassan Raza.

When he was 31, Hazrat Makhdoom departed his life on 11th Rajab 1185 Hijri and, on the day of his Chaharum, all the scholars (Ulemas) and Mashayekhs of the city appointed him as the successor of Hazrat Makhdoom Munim Pak. He ornamented the seat of Hazrat Makhdoom Munim Pak for 30 years.

He was strictly bound to Islamic canon (Shariah) and he never missed telling the beads (wird-o-wazaif) together with Namaz and other prayers in the silence of the night time. He also used to teach the globally renowned Masnavi of Maulana Rumi to his disciples. He was unconquered by the materialistic fascination of the world. He spent all his life relying on Allah in an ascetic way (faqirana). He liked smoking Hubble Bubble (Hooqa). Whenever he tossed up the smoke from his hubble bubble on someone, he would be lost in pure and unrestrained joy.

Once he went to Phulwari sharif to attend the annual urs ceremony in the month of Rabi-ul-Awwal. The program of pure Sufi Qawwali was going on and people were delightedly swinging. Two Englishmen came from somewhere and started laughing at the emotions of the people. At that time, he was smoking Hooqa at the veranda next to the hall where Qawwali was going on. Seeing the mock laughter of the foreigners, he drew a pulling from the hooqa and threw its smoke on them. Their laughter disappeared instantly and both of them got carried away by the emotion. They started heaving a sigh, raising slogans and rolling on the floor. Seeing their condition, people somehow removed apart the weapons from their belts so that they might not get hurt or injured while they were elated. After sometime when their condition improved, both of them fell on his feet with extreme veneration and were accepted. Thereafter, they always used to come see him at Meetan ghat and got benefited.

He was very soft-spoken and kind-hearted. A huge number of common people were his disciples (murids), especially the number of his murids in Patna, Barh, Surajgadha, north Bihar and eastern Bihar was very large.

He departed his life on 12 Muharram-ul- Haram 1215 Hijri at the age of 60. His shrine (mazar-e-mubarak) is still a centre of reverence for the people in the premises of his Eidgah at his village Raipura in Fatuha of Patna district. His famous caliphs are as follows: 1. Shah Rahmatullah (Biharsharif) 2. Maulana Shah Abdur Rahman Muwahhid Lucknavi (Pandayan, Lucknow, U.P.) 3. Syed Shah Shamsuddin Husain Danapuri (the father of Aalahazrat Syed Shah Quamruddin Hussain Munemi) 4. Hazrat Syed Shah Abdul Quadir (the maternal uncle of Aalahazrat Syed Shah Quamruddin Hussain) 5. Hazrat Shah Ibrahim Hussain Naoabadi (Shah Bhoju Saheb) The famous poet Quazi Muhammad Sadique Khan Akhtar etc. included his disciples (murids)

Miskin Shah Dargah

Dargah Of: Hazrat Ghulam Muhammad Miskin Shah sahib R.A

Ghat Gate, Agra Rd, Amratpuri, Transport Nagar, Jaipur, Pin: 302003, Rajasthan, India



History

Hazrat Ghulam Muhammad Miskin Shah sahib (R.A) came from Kishtwar in Jammu & Kashmir and settled down in Jaipur City in 1842. He was initiated into the qadiriya and the naqashbandia orders and finally became the disciple of Shah Niyaz Ahmed.

He rose to eminence by his religious piety and personal sanctity and attracted a large number of followers from the rank and file. A State grant of 12 bishas was made in favour of Miskeen Shah by the erstwhile ruler of Jaipur for his secluded living and meditation.

Hazrat Miskin Shah died on 28 jumadulawal 1275 hijri 3rd January 1859. After his death Miskeen Shah was succeeded by his only son Zahiruddin Shah who became Sajiada-nashin-cum-Mutawalli of the Dargah..Hazrat Miskeen shah Rehmatullah awarded khilfat to his prominent mureeds

Additional Info

Almost all caliphs of Hazrat Miskeen Shah Rehmatullah spread the true message of islam all around the world which they learned from Hazrat Miskeen Shah Rehmatullah, Khalif Shah Sadiq Rehmatullah was one them and prominent in all.

Mohammad Inayat Hasan Shah Dargah

Dargah Of: Sheikhul Aulia Hazrat Mohammad Inayat Hasan Shah R.A

Chanda Mian Dargah Bhaisodi Sharif, Bhainsori, Pin: 206244, Uttar Pradesh, India



History

Mohammad Inayat Hasan Shah alias Chanda Mian was born on 22nd of Moharram 1302 Hijri. His place of birth was Bhaisodi Shareef, Distt. Rampur, U.P.

He was only two years of age when his father Maulana Hasan Raza Shah expired. Behind the curtain of his orphanage it was destined that in future he will be a Mureed (disciple) of his elder brother, Khwaja Mohammad Nabi Raza Shah will be Peer (Spiritual guide). In the benign embraces of his elder brother, he grew up.

According to the saying of Prophet Mohammad (P.B.U.H.) and elder brother is like father. Dada Mian apart from monetary supports as an elder brother as a Peer imparted spiritual, real mystic knowledge and purified self and sanctified soul and illumined heart.

Shah Inayat Hasan came in the fold of Dada Mian at the age of Sixteen Years. He was the first flower, which bloomed and first fruit, which grew in the garden of Shah Raza meaning thereby the great vicegerent who became successor of the pious seat of Dada Mian. He maintained the decorum as Sajjada-Nashin and acted just as required. He served the Jahangiria, Razaiya order strongly and accepted and in unparalleled way, that throughout the world where we find Razaiya grace it is because of him and his accordance and fruit of his labour.

His devotees and vicegerents large in number propagated the Jahangiria, Razaiya and Inayatia way leading to ultimate goal.

Shaikhul Aulia is a great title indicates his distinction and singularity and marks his glory. The guide of friends of God who occupy high status among Sufis hold this title. Sheikh has synonyms in holy Quran as Murshid. Terminology and dictionary manifest its meaning as keeping someone in company. This way is without fear and harmless. There is no possibility of going astray. There is great danger of going to wrong direction or slipping while indicating the destination.

Mohammad Inayat Hasan Shah was popularly known as Chanda Mian. Due to his beauty people in the locality compared him with moon and called Chanda Mian. There is no doubt about this clear fact the family due to physical charm, due to abstention from sin and cleanliness remain incomparable and these qualities are still there in the family in each and every person vividly. The whole lineage is like sun and like moon.

In 1356 Hijri he went for pilgrimage to Kaba and Madina for pious sight seeing bounty which every true Muslim cherish to get. He who in sleep or in awakening enjoy sight of Prophet (P.B.U.H) appearing before his physical eyes is fortunate enough. This awakens the fate. It is a precious wealth than more than any opulence. It is a grace more than any favour. The plentiful effulgence of God if shows himself in sleep or awakening more and more rain of divine kindness falls on him. Visit to Madina and time and again pleasure of sight of scared appearance if one achieves it is incomparable one can sacrifice every other boon every other wealth every other benefit and every other virtue. The mentioned great boon is possessed by those who are blessed by greatness of fortune Maulanas, devine persons and noble enlightened friends of God. Shah Abdul Haq Mohaddis, Shah Abdul Razzaq Bansvi, Maulana Syed Mohammad Waris Rasoolnuma were among those blessed ones. He is best to attain such benevolence of Providence.

Mohammad Inayat Hasan Shah left this World on 4th Shawal, 1360 Hijri (26th October, 1941 on Sunday at Bhaisodi) according to his wish and will his last congregation (Namaz-e- Janaza) was lead by very able Khalifa of Imam Ahmad Raza Khan- Allama Naimuddin Muradabadi.

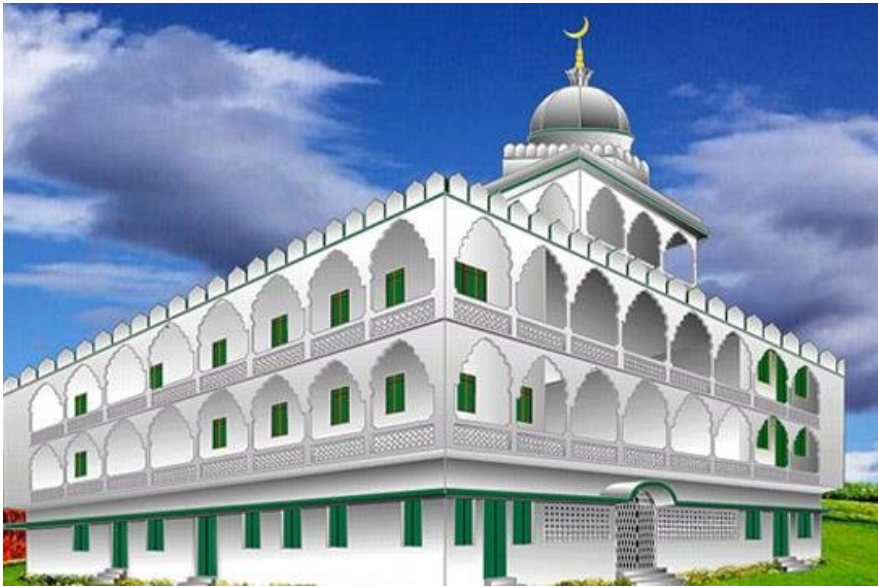
Additional Info

Mohammad Rahat Hasan Shah was his only son, and his disciple and ultimately became his spiritual successor after him.

Mohsin-E-Millat Dargah

Dargah Of: Hazrat khawaja Hamid ALi Chishti (RA)

Fatehshah campus, Raipur, Pin: 492001, Chhattisgarh, India



History

Hazrat khawaja Hamid ALi Chishti (RA) was born in Qazipur Chandaha Allahabad U.P. in 1889. His father Hazrat Shakir Ali farooqui was the landlord of Bihar village Distt Pratapgarh U.P. He was descendent to Sayedana Farooque Azam (RadiallahAnhu) and related to Baba Faridduddin (Baba Fareed ganj shakker) in 17 generation. He as the disciple and khalifa of Aala Hazrat Imam Ahmed Raza Khan Bareilvi (May Allah be pleased with him) and Tajdare Deccan Huzur Hazrat Abdul Aziz Chishti (RA).

He received in initial education in his village then went to Frangimahal Lucknow and Bareli Sharif for the higher education. in Arabic he got the graduation in 1919 AD, 1338 H.

In 1920 he came to Raipur city inspired by Hazrat Khwaja Moinuddin Chishti Ajmeri while India was getting rid of the English regime then he participated in it and went to Jail on July 19, 1922 under the panel code of 144 A. On 12 December 1923 he came out from the jail and felt that this area is actually in need of the spiritual guide who can help people in their life so He decided to settle down and open the Islamic school and finally founded the madarsa and named it madarsa Islahul Muslemeen Darul Yatama. He continued this divine work until the last moment of his life. His demise took place on April, 25, 1968. He was the highly educated person and matchless spiritual guide of his time.

He was known as Mohsin-e-Millat. He had two sons and two daughters. 1) Maulana Farooque Ali Farooqui 2) And Mehmood Ali Farooqui who is Retired D&S Judge. Maulana Farooque Ali Farooqui was the true successor of Mohsin-e-Millat. e founded 32 Mosques, 7 Madrsa and 3 schools specially developed Urdu education Society and established Anglo Urdu Higher Secondary school which is one of the biggest educational center in this area.

Mujahid-e-Millat Dargah

Dargah Of: Huzoor Mujahid Millat Maulana Habibur Rehman Qadri Abbasi Hashmi (R.A.)

Mujahid-e-Millat Dargah Dhamnagar Market Road, Dhamnagar, Pin: 756117, Odisha, India



Hazrat Huzoor Mujahid Millat Maulana (R.A.) was born in Bhadrak district, on 8th Muharram, 1322 Hijri (Monday 26th March, 1904) . His parents were Hazrat Maulana Abdul Mannan and Hazrat Hikmatun Nisha.

Hazrat Huzoor Mujahid Millat Maulana (R.A.) learned Qur'an from Hazrat Saah Mujibur Rehman & Farsi from Hazrat Maulana Safaqaat Hussein. He studied in Ravenshaw collegiate school but left after 8th standard and went to Allahabad to join madrasa subhaniya. Later on he went to Madrasa moiniya - usmaniya, Ajmer Shareef. In order to learn Hadith from from Hazrat Sadul Afazil Allama Naimuddin Muradabadi (R.A.) he went to Jamiya Naimiya. After completion of studies Hazrat Huzoor Mujahid Millat Maulana (R.A.) joined as headmaster of madrasa subhaniya after death of his peer Hazrat ka'afi Alehir Rehman (R.A.) and served for free. Hazrat Huzoor Mujahid Millat Maulana (R.A.) had Khilafat from all the four silsila.

He was khalifa of Hazrat Huzzatul Islam Hamid Raza Khan (R.A.) and Hazrat Ashrafi Miyan (R.A.) of Kichhochha Shareef. His khalifa Hazrat Maulana Abdul Rab's Mazar is in Muradabad. He loved to travel a lot. Doing Ziyarat. He went to Baghdad Shareef four times and

also once stayed there for 40 days and went to hajj when Hazrat Sheikh Abdul Qadir Jilani (R.A.) ordered him.

Hazrat Huzoor Mujahid Millat Maulana (R.A.) belonged to a Zameendaar family but lived like a general man. He used to ride bicycle not cars. He helped several poor people in his life. Also helped poor children to study. He got married to Hazrat Umme Salma Bibi on 9th, rajjab, 1340 Hijri and also went for his first hajj pilgrimage. Hazrat Huzoor Mujahid Millat Maulana (R.A.) didn't have any children but adopted one namely Maulana Abdul Wahid and also made him his first SAJJADA NASHIN.

Hazrat Huzoor Mujahid Millat Maulana (R.A.) passed away on 6th, Jamid-ul-Awwal, 1401 Hijri, 13th March 1981 on Friday at 5:45 p.m. In Mumbai. Urs of Hazrat Huzoor Mujahid Millat Maulana (R.A.) is celebrated for two days on his death anniversary 5th and 6th Jamid-ul-Awwal.

Additional Info

Hazrat Huzoor Mujahid Millat Maulana (R.A.) got bait from Hazrat ka'afi Alehir Rehman (R.A.) in silsila Aaliya Qadriya Naqshbandiya. Hazrat Huzoor Mujahid Millat Maulana (R.A.) showed several of his disciples Makkah and Medina. And also ziyarat of Prophet Mohammad (P.B.U.H.) and Hazrat Sheikh Abdul Qadir Jilani (R.A.)

MUSA SUHAG Dargah

Dargah Of: HAZRAT MUSA SUHAG R.A

Hazrat Musa Suhag Kabarstan, Shahibaug Flyover, Shahibag, Ahmedabad, Pin: 380004, Guj.

HAZRAT MUSA SUHAG R.A was a famous majzoob (Majzoob is one who is so absorbed in ALLAH'S love that he is not able to hold his senses). He used to have female attire, wearing bangles, ornaments etc. His origin and detailed history is not known to us. He was well known for his miraculous powers and as such once was approached by the king , the qazi, and the Islamic scholars in order to request him to pray for rainfall as the state was experiencing drought. HAZRAT MUSA SUHAG R.A initially avoided their requests as he thought he didn't deserve to entertain such requests but immense pressure mounted on him to requests by people in general and hence he decided to pray for them. he took a stone in one hand and lifted his other hand directing towards his bangles, lifted his head towards the sky and cried out "Either send down rain or take your suhag" The moment he said so clouds showered rain to water was everywhere.

Additional Info

One day at the time of juma he met the Qazi of city who advised him that his feminine attair is Haram and he should leave them and perform jumma with him. Sayeduna Musa Suhag alai rehman did not object and removed the bangles and jewellery and the feminine attair he was wearing and arrived in the Masjid. Heard the Khutba. When the jamaat was about to begin and the Imam said the Takbeer-e-Tahreema "ALLAH HU AKBAR" .. The Majzoobs state changed he called out "ALLAH HU AKBAR my husband is 'LA YA MUT'(One who cannot die) and they are making me a widow" The moment he said so he was instantaneously back to his old form, back were the bangles, Jewellery and the red dress.

Nagore Dargah

Dargah Of: Hazrath SYED SHAHUL HAMEED QADIRI

Nagore Dargah Shareef Thalai Mattu St Nagore Nagapattinam, Nagore, Pin: 611002,

Tamil Nadu, India



Hazrath SYED SHAHUL HAMEED QADIRI is direct 22nd Decendant of Prophet Muhammad and 9th Direct Decendant from Hazrat Syed Mohideen Shaik Abdul kaadhir Jeelani Bagdhahi. The Dargah is located 78 km from Thanjavur / 300 KM from Chennai. This Famous Holy Saint was born in Manickkapur near Ayodhya in the northern Indian state of U.P. on a blessed Friday early morning in the Arabic month of 10th Jamathul Akhir Hijiri 910 (1491-A.D.) His father was HAZARATH SYED HASAN KHUDDOOS SAHIB and his mother BEEBI FATHIMA.

Even before his birth, a messenger of God appeared before his mother Beebi Fathima in a dream and predicted that she would be blessed with a son who would be the Savior of people and spend his life to spread Ilam. Even as a child he showed signs of great wisdom, intense piety and divine communication before he was eight years old and learnt Arabic language and

its grammar. He went in search of a religious preceptor (Master) who could educate him in solving the riddle and the secrecy of the world and who could teach him more about the Almighty and his ways and at his parent's desire, went to Gwalior to be initiated by HAZARATH SYED MOHAMED GHOUSE SAHIB Gwalior in divine knowledge.

The Saint visited Thanjavur, at that time the Naick dynasty was ruling over Thanjavur. The King Achuthuppa Naikan, then ruler of Thanjavur was suffering from a grievous and prolonged illness. The ministry of the King begged the Saint and requested him to visit the palace and cure the ill of the King. The Saint was very much moved went to the palace and found that a dove was made to suffer by black-magic, with pin pricks all over its body and it was in a very unsafe condition and was the cause of the King's ailment at once. He asked his son to bring the dove prayed and removed one by one the pins in the body of the dove. After the removal of the pins the King recovered and got well. The queen energized by the miraculous cure of her husband fell on her knees before the Saint and begged the Saint to bless them with children. The Saint accordingly blessed them with a fruitful progeny and in return the King offered wealth and rich presents which the Saint did not accept but only asked the King to give him a piece of land near the Sea-shore.

Accordingly the King dedicated 30 acres of land called 'Heavenly' and submitted the same to the Holy Saint on which the present buildings and premises of "Nagore Dargah shrine" stands. He remained in the place till the end of his life with his son. The holy Saint demised in His 68th year on a Friday early morning in Hijiri 978 and was entombed at Nagore according to his direction. On the right side of the Holy Saint the tomb of His son Hazarath Syed Mohamed Yoosuf Sahib and the tomb of his wife Syed Sultan Beebi Amma Sahiba are situated. The Maharatta King of Thanjavur Tulasi Maharaja endowed 115 villages 4000 acres of Agricultural lands for the maintenance of the Dargah.

Additional Info

The anniversary of the Holy Saint is celebrated every year for fourteen days commencing from the first day of the Islamic calendar month of Jamathul - akhir. The festival known as the Grand "KANDOORI FESTIVAL" attracts hundreds of thousands of pilgrims from Malaysia, Singapore, Arabia, Sri Lanka, Burma, Pakistan and majority of the pilgrims come from the Indian states of Andhra Pradesh, Kerela, Karnataka, Maharastra, U.P and West Bengal and other parts of India. The Dargah is managed by eight hereditary trustees who are the lineal descendants of the Saint's miraculous son Hazarath Syed Mohamed Yusoof Sahib by primogeniture.

Nathar Vali

Dargah Of: Hazrat Syedna Sultan Syed Baba-e-Nathar Sarmast Tabl-e-Aalam Dhool Samandar Hussaini Suharwardy

Nathar Vali Dargah Mosque Tharanallur, Tiruchirappalli, Pin: 620008, Tamil Nadu, India



Hazrat Tabl-e-Aalam Badshah Nathar Auliya was a Sufi saint and among the first Sufis to bring Islam to South India and Sri Lanka. He came to Trichy in the 11th century. Nathar Vali's origin is unclear, though various legends describe him as a Byzantine nobleman, who left his comfortable life in search of murshid (spiritual preceptor). He was commanded by Mohammed Rasoolallah to spread Islam in India. He was a qalandar (unmarried saint) came to India along with 900 qalandars to spread Sufi Islam. He was invoked into Sufism by Hazrat Shiekh Ali Zawalqi Par Parwaaz (R.A) an accomplished master into Suharwardia order.

He is believed to be known as Hazrat Dada Hayat Qalandar and Hazrat Mardan-e-Gyb by his spiritual presence in Dada Pahad and Sivanasamudram (Both in Karnataka).

He was born in Hijiri 347 in Bahanasa, some where near Turkey. During the 7th day from the birth, the holy child was named as "Hazrath Syed Muthahharuddeen. When he was 21 years old, he experienced an unusual dream in which he saw person burning in Hell fire and he was shouting because he couldn't tolerate those tortures in Hell. He asked him with sympathy - Who are you? Why are you given so much of troubles? What mistakes did you do in Dhuniya?

He then replied that he did a lot of injustice to people when he ruled his kingdom and he was happy by doing such things, due to all that, he was in the Hell and was being tortured to the core. After the dream was over, he saw another dream in which there was a beautiful garden with colorful flowers throwing a peaceful smell all four sides. In the middle of the garden, there was a palace decorated by Navarathna, inside which an old man with full of nooraniyyath in his face was involved in zikr. He reached the old man, the old man stopped his zikr and look

at the former who asks the later - May I know who you are? How did you get such a greatest status here? What kind of life did you run in Dhuniya? The old man replied that he was a faqir and was roaming pillar to post in Dhuniya. Except the time he worked for earning money for his livelihood, he used to be in zikr, namaz and perform good things in his life. Due to all that, ALLAHU Jalla Shanahu Thaala offered me this status here. The dream was over then. After these dreams became restless and lost his day to day life peace and was always thinking about the dream. He started hating the life as a King and its bitterness increased day by day. When he couldn't control himself with such feelings, he felt like his heart would burst out.

One fine day, he called his younger brother, Hazrath Sulthan Syed Jalaluddeen (RA) and two ministers and explained about his dream and his decision to leave the kingdom and go in search of his Peer-o-Murshid. 900 people joined him including his two ministers Hazrath Shamsuddeen urf Hazrath Shams Goya (RA) and Hazrath Shamsullah urf Shams Farrah (RA). They started their journey searching for their Peer-o-Murshid. Hazrath Sheikh Ali (RA) welcomed Hazrath Syed Muthahharuddeen and offered Bayyath in his holy hand naming him "Nath'har" in the Tareeq. After the incident, the name Nath'har became famous all over the world and it was heard everywhere and anywhere.

The saint breathed his last on the 15th of the month of Ramzan in Hijiri 417 and with a view to remember this day, the first 17 days in the month of Ramzan every year kanduri Urs is celebrated in a highly grand scale it is a unique feature to see Muslims, Hindus and Christians assemble to pay their homage and warm respects to Baba Natharvali on the eve of the kanduri festival and seek his graceful blessings .

Pahad Wale Baba Dargah

Dargah Of: Hazrat Sarf Abdal Shah (Rahmatullah Alaih)

Pahad Wale Baba Dargah, Dholpur, Pin: 328001, Rajasthan, India



Hazrat Sarf Abdal Shah (Rahmatullah Alaih) was a famous wali of Dholpur. His shrine is situated on top of a 300 Ft high hill, hence he is also popularly known as Pahad Wale Baba.

Pahadi Shareef

Pahadi Shareef Village Srisailam High way , Hyderabad, Pin: 500005, Telangana, India



Syed Shabuddin Saherwardi was born due to prayers of Hazrat sheikh Abdul Qadir Jilani, who was the teacher and master of Baba Sharfuddin Saherwardi. He was born on 16th Shaban in the year 586 A.H. in Iraq in early hours of the morning time. He landed in India directly from Iraq in the year 631 and reached Deccan in the year 640 A.H. He left this world in the year 687 A.H

He was among the first two great Sufi Masters who had landed in India for the preaching and propagation work of Islam as per the instructions of the prophet of Islam . He is also known in Deccan as Sultan of Deccan as he was the first pious personality who was arrived in Deccan area for the preaching and propagation work of Islam.

Panipat Shareef

Hazrat Bu-Ali Shah Qalandar Sethi Chowk Area, Panipat, Pin: 132103, Haryana, India



Shaikh Sharafuddeen Abu Ali Qalandar Panipati also called Bu Ali Qalandar was a Sufi saint of the Chishti Order who lived and taught in India. His dargah (mausoleum) in the town of Panipat is a place of pilgrimage. His real name was Shaykh Sharfuddin but he is famous by the title Bu Ali Shah. His father, Shaykh Fakhar Uddin was a great scholar and saint of his time. The mother, Bibi Hafiza Jamal, was the daughter of Maulana Syed Nemat Ullah Hamdani. His father came from Ganja, Azerbaijan in the year 600 Hijri and settled down in Panipat. His lineage with several links reached Hazrat Imam Abu Hanifa. One account says he was born in (1209-1324 CE) in Panipat, India. However an epitaph on his tomb in Persian gives his birthplace as Ganja in present-day Azerbaijan. It traces his descent from Imam e Aazam Nauman Ibn Thaabit Abu Hanifa.

He completed his studies at an early age and subsequently taught near the Qutub Minar in Delhi for 20 years. He was counted among renowned scholars and top-ranking teachers regarded him with respect. Various legends exist about the saint. One legend says after the ibadah (act of obedience and submission) of 36 years standing in the water in Karnal he was awarded the status of "Bu Ali" (Fragrance of Ali) by Muhammad. After achieving this Rutba (rank) he was visited by many other Sufi saints. An alternative legend to explain his name says that Muhammad appeared to him in a dream and offered him a wish. The Qalandar asked for prophethood and was told that all positions have been filled and Muhammad was the last one. He asked to be Ali and was told that position was also filled. He then asked for at least the fragrance of Ali and that wish was granted. A scholarly view of his name is that Bu Ali is simply another form of Kuniyyat Abu Ali. Still some chroniclers say that he did not pledge obedience to a holy man but was admitted directly into the fold by Hazrat Ali.

Some link him to the Mahboob-e-Ilahi whereas others bind him to Hazrat Qutub Uddin Bakhtiyar Ka'aki and Sheikh Shabu Uddin Suharawardy. One day, after coming back from his school, Bu Ali Shah threw away all of his books, and then went to look for a dervish who had given him a written note. On the third day he found him, the dervish was actually the Sufi saint Hazrat Khwaja Qutbuddin Bakhtiar Kaki, the spiritual master of Hazrat Shaykh Baba Fariduddin Ganjshakar. Bu Ali requested him to accept him as his disciple. Bakhtiyar Kaki declined his request saying that he was not authorized to do so. He then said that all he could do is to take him to his spiritual teacher (murshid). After saying that, Bakhtiyar Kaki took his hand and put it on the hand of Amirul Momineen Ali. Through Ali Murtaza, he received the required spiritual training, and after finishing Bu Ali Shah became a dervish. From then on, he became famous with the title of "Bu Ali", although his real name was Sharfuddin.

He lived in Panipat till death and served the people there. Hundreds drew spiritual or divine benefits from him. Besides, he undertook to regular teaching and propagation of Islam. Hundreds embraced Islam because of him. The Rajputs, who lived around, were the great beneficiaries. He left a deep impact on the royal dynasty of Delhi, and preached them of good conduct. It is mentioned in 'Sair-Ul-Akhtab' that he died on 17, Ramazul Mubarak 724 Hijri at Budha Khera but lay to rest in Panipat instead.

Hazrat Bu-Ali Shah Qalandar and Hazrat Mubarak Ali Shah who was a dear friend of Hazrat Bu-Ali Shah Qalandar are buried under same tomb. Hazrat Bu-Ali Shah Qalandar have said that if you want to give me salami then you have first give Salami to my friend then only i will accept your salam. So we have to first go the Hazrat Mubarak Ali Shah and give salami there and then give salami to Hazrat Bu-Ali Shah Qalandar.

Paranda Sharif

Dargah Hazrat Khawja Badr Uddin Chisti Shaheed , Paranda, Pin: 413502, Maharashtra, India

Hazrat Syed Badruddin Hussaini R.A. Hazrat is a Shaheed and his body (jism mubarak) is here in Paranda Sharif near Awati, Solapur. Hazrat Khawja Badr Uddin Chisti Shaheed was riding a horse when he attained martyrdom. His head fell at BALAVLI village near PEN, Dist. Raigad, while his body got carried by the horse all the way up to this place in Paranda.

One can also visit Shri 1008 Bhagwan Chandraprabhu Digambar Jain Temple on Paranda Karmala road, which is near the Dargah.

Peer Shan Shamsuddin Kharobat Dargah

Dargah Of: Peer Shan Shamsuddin Kharobat (R.A)

Sadashivgad, Karwar, Pin: 581352, Karnataka, India



Dargah is situated near the banks of Tadadi, Tomb believed to be built in the 17th Century of the saint from the clans of Peer Shan Shamsuddin Kharobat. Unfortunately no detailed information about Peer Shan Shamsuddin Kharobat R.A is available. It is however known that he was born in Baghdad. This place has been reckoned as a divine holy place of worship, where devotees pray to get their wishes satisfied. The location of this Dargah is opposite the ancient Goddess Durga Temple at Sadashivgad Hill Fort.

Penukonda dargah

Dargah Of: Hazrat Syedna Baba Fakhruddin Suharwardy

Dargah Hazrat Baba Fakhruddin (RA) Dargah & Masjid Penukonda, Penukonda, Pin: 515110, Andhra Pradesh, India



History

Sultan ul Arifien Hazrat Khwaja Syed Sha Baba Fakhruddin (RA) was a great sufi saint of 12 th century. Before coming to Penukonda, he was the king of Sistan and Shahpur in Iran. He was a true follower of Islam who renounced the world for the sake of Allah. His Murshid (spiritual guide) was Tabr-e-Aalam Baadshah Nathar Vali, who himself was a king and who also had renounced the world in a place called Tiruchirapalli (Tamil Nadu). After serving Hazarath for some 24 years at his Murshid's command, Baba Fakruddin left for Penukonda in order to preach. Hazrat Baba Fakhruddin (R.A) was given a miswak twig by his spiritual guru to identify the location of his stay, and was commanded to stay in the place where this twig blooms, a night when Sarkar Baba Fakhruddin (R.A) was searching for a place to settle, he entered Penukonda, as a practice he stuck the twig in ground and immersed himself in prayer and in the morning he found the twig bloomed and decided to make the same place his abode. The miswak twig planted some 800 years ago is still green today in Penukonda dargah.

Additional Info

He is commonly known as Babaiah in India and his name has been taken by many men over the centuries due to a widespread popular respect for his legend.

Pili Kothi Dargah

Dargah Of: Kutub Hazrat Syed Daud Makki Chisti Sabri (R.A)

NH86, Sagar Cantt., Sagar, Pin: 470001, Madhya Pradesh, India



Kutub Hazrat Syed Daud Makki Chisti Sabri (R.A) was the spiritual Guru of Hazrat Tajuddin Baba (Nagpur) and belongs to same era of Shahenshah - e - Malwa HAZRAT PEER FATEHULLAH SHAH CHISHTY AL HUSSAINI SAHIB .R A in Raisen (M.P)
Chilla of Hazrat Tajuddin Baba is also present in the premises of this Dargah.

Pir Baba Dargah aka Ulubari Mazar

Dargah Of: Pir Hazrat Zahir Auliya Khuwajagan

Freedom Fighter Road Ulubari, Guwahati, Pin: 781007, Assam, India



Hazrat Zahir was a renowned Pir who came down from Arabia two centuries ago. He came to Assam to preach and spread the message of Islam. He made Ulubari his abode. Syed Karim said, "Hazrat Zahir saw a lot of pain and suffering of people around him. He empathized with the people of Assam and decided to stay back and help them. Hazrat Zahir used to exhibit many miracles when he was alive. The miracles continued even after his death. In course of time the popularity of dargah spread far and wide and the legend of Hazrat Zahir grew by leaps and bounds.

The annual Urs (annual religious ceremony) of the renowned Pir is held every year in the month of February. The Urs of the Pir is a special day as it is in this month that Hazrat Zahir left for his heavenly abode. More than 5,000 poor people are fed and alms distributed free of cost, he added. According to the Khadim, his great grandfather, Jinnat Shah, came to Guwahati from Ajmer Sharif, in Rajasthan, to build the grave and dargah of Hazrat Zahir. It was discovered and rebuilt following a vision of Jinnat Shah.

Additional Info

People of all faiths, classes and ages visit to offer prayers at the dargah to fulfill their wishes. Before Urs, visitors donate food items for sheerni (a sweet dish) and money for alms and donations. To accommodate the visitors, the dargah is now building a shelter for pilgrims and needy travelers. Many of the visitors claim that they were cured of many major illnesses after offering prayers at the dargah. Visitors come not only from Assam but far off places like Ajmer, Delhi, Patna, Lucknow, Kolkata, etc. The Khadim along with 10 of his family members serves the Dargah.

Pir Ghiyasuddin Pao Mecca Dargah

Dargah Of: Pir Ghiyasuddin Auliya (R.A)

Poa Mecca Masjid Kamrup, Hajo, Pin: 781104, Assam, India



History

The origin of Ghiyasuddin, often referred to as Pir Ghiyasuddin Auliya, is obscure. There are numerous legends and opinions associated with the origin of the Ghiyasudin. Some believe that he had a royal lineage, while others believe that he was a seer, who devoted his life to the propagation of Islam in Assam.

According to one such tradition he came to India from Arabia in A.H. 642 (1264) when the place was ravaged by famine. He wandered through various parts of India. Later he visited the Brahmaputra valley accompanied by three other Muslim saints, Shah Gudur, Shah Jamal, and Shah Buzrug. He began to preach Islam to the natives and decided to spend the rest of his life on the summit of the Gaurachol hills. His preaching activities were further boosted up by the expansion of Muslim power in the region. He is generally regarded as one of the first propagators of Islam in north-eastern India. As per a reference in a land grant issued to the dargah by Shah Shuja, son of the Mughal Emperor Shah Jahan, Ghiyasuddin was buried on the hills of Gaurachol and hence the tomb on the hill is related to him.

Other opinion is that it was Husain Khan, the son of Alauddin Husain Shah, and the governor of Hajo, who brought Ghiyasuddin to propagate Islam in the region. Another legend is that Ghiyasuddin was the son of the Mughal military leader, Abu Bakr. Mukarram Khan, the governor of the Koch Hajo, in 1614 commissioned Abu Bakr and his son Ghiyasuddin, who was revered as a saint, along with other commanders to invade Assam. Both father and son were killed in the battle. Ghiyasuddin's dead body was interned on the Gaurachol in the vicinity of the Pao-Mecca mosque. Some say Ghiyasuddin was the governor of Kamrup, appointed by Nawab of Bengal Alauddin Hussain Shah (1493-1519). The Nawab annexed the region after overpowering the ruler of Kamrup in 1498. Ghiyasuddin introduced a colony of Muslims. He planned to construct the Pao Mecca mosque upon a stratum of earth brought from Mecca. Unfortunately, he died before setting his plan to work. He was buried on the hill. Ghiyasuddin's dream was fulfilled by Mir Lutufullah-i-Shiraji, the then Mughal faujdar of Kamrup region as confirmed by the Persian inscription on a stone plate attached to the mosque. He started the construction of the mosque during the reign of Shah Jahan, in 1657.

The Pao Mecca mosque and the dargah on the 750 ft. high Gaurachol hills are considered sacrosanct not only by the Muslims but by people of other faiths as well. Pao Mecca literally means one-fourth of Mecca. It is believed that the foundation of the mosque was laid upon a handful of earth brought from Mecca.

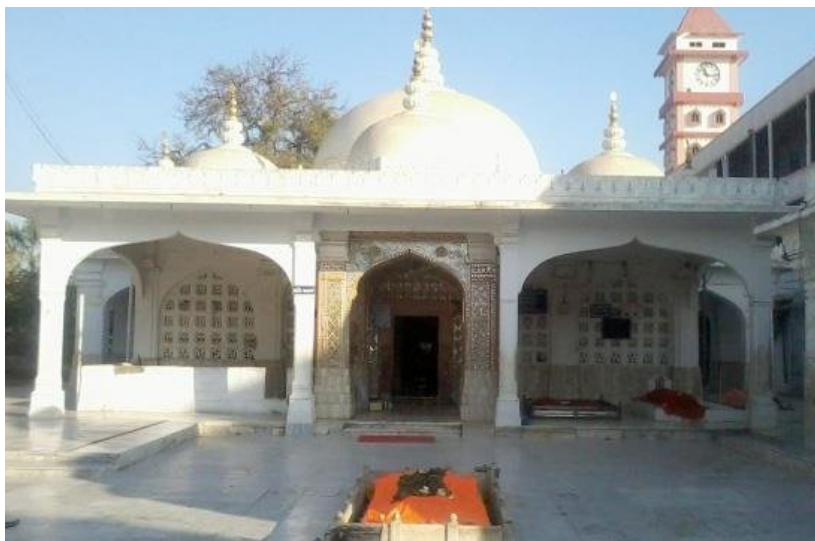
Additional Info

The dargah is known for its miraculous healing powers. So people of all religions make offerings at the tomb and tie a thread to a neighbouring tree or post in order to obtain the fulfilment of their prayers. The dargah has, therefore, over the century become a symbol of faith and communal harmony. They believe that the soil from Makkah was put in the Masjid complex that is why those who visit the place get one-fourth sawab of a Haj.

Pir Imamuddin Kufreshikan (Imamshah Bawa) Pirana Dargah

Dargah Of: Syed Imam-ud-din

SATPANTH PRERANAPEETH, Ahmedabad, Pin: 382425, Gujarat, India



History

Syed Imam-ud-din was the youngest of the eighteen children of Pir Syed Hasan Kabir-ud-din bin Pir Syed Sadruddin who was a descendant of Hazrat Imam Ja'far as-Sadiq. He was born on Thursday, the 21st Moharrum, 834 A.H.(1430 C.E/1486 Savant) at Uchh Sharif near Multan. His mother, Hurmat Khatun, was a daughter of Syed Alauddin bin Syed Kamal-ud-din. His other appellations are Syed Abdur-Rahim, Indra Imamdeen, Syed Imam Shah, etc... but he is famous as Syed Imam-ud-din or Syed Imam Shah amongst the Ismailis and as Pir Imam Shah or Pir Indra Imamdeen amongst the Imamshahis. He was about 19 when his father, Pir Hasan Kabirud-din breathed his last.

All the progeny of Pir Hasan Kabir-ud-din are said to have been present at the time of his death, except Syed Imam-ud-din who is reported to have been away on a preaching mission. In his absence, his eighteen brothers hurriedly divided whatever property their father had left behind, depriving Syed Imam-ud-din of his share of the inheritance. Incidentally Syed Imam-ud-din all of a sudden returned to Uchh Sharif on the day his father was to be buried and to his

great grief learnt of his father's demise. On the way to the graveyard, he learnt to his great chagrin of his brothers' treachery. He immediately halted the funeral procession and addressing his father's coffin demanded his inheritance. His brothers and their minions laughed at this apparent foolishness, but Syed Imam-ud-din was adamant. For more than three hours he held up the funeral procession and went on imploring his father for his due share.

At last, it is said that, a hand appeared from the coffin with a rosary (Tasbih) which he is said to have respectfully received but kept on imploring for more. Then the hand appeared a second time with a lump of sugar (missary), which he immediately put into his mouth and expressed his satisfaction as having received his share of the inheritance. He then allowed the procession to proceed. Some of the ignorant and sycophantic people started misleading him that this miracle signified his succession to his father as Pir. Syed Imam-ud-din though tender of age about 19 but highly learned in theology and mysticism, understood the real purpose of these posthumous bequests from his father.

He knew well that the office of Pir (piratan) can only be bestowed by the Imam of the time (Imam-e-Zaman) and that even a spiritually accomplished and popularly acknowledged Pir like his widely revered father did not enjoy any power or right to bestow such a gift. He immediately nipped the mischievous rumors in the bud and categorically, declared to all present that it was the prerogative of the Imam of the time (Imam-e-Zaman) alone as was evident by the cases of his father and grandfather. He explained the significance of the posthumous gifts from his father in the way that the rosary (Tasbih) signified the behest of his father to him to be more and more devoted to prayers and the lump of sugar (Missary) signified his father's urging to carry on the missionary work by sweet persuasion (preaching). After his father's passing away, Syed Imam-ud-din remained at Uchh Sharif when he received the summons from Hazrat Imam Muhammad bin Islam Shah whose headquarters at that time were at Kehk in Iran.

After participating to his father's fortieth day rites (Chalisma), he left Uchh Sharif for audience with the Imam Muhammad bin Islam Shah at Kehk in Iran. On his way he passed through Sind and stopped over at Joonh. From Joonh he proceeded on to Kehk and after several days of hard journey, reached Kehk. At Kehk he met Mukhi Bawa Ghulam Muhammad an old friend of his father. The Mukhi did not recognize him and he did not reveal his identity. He told the Mukhi that he was a poor, humble follower and had come a long way to pay his obeisance to, and to have a glimpse (Deedar) of the Holy Imam. The Mukhi taking him at his word arranged

to have him comfortably lodged and brought the matter to the Imam's attention. The Imam smiled at this news and remarked that he was a noble soul and that the Mukhi must properly look after him. The Mukhi was perplexed at the Imam's reaction and ran to comfort the newcomer with increased zeal. After three days, Syed Imam-ud-din again reminded Mukhi Bawa Ghulam Muhammed about his yearning for an audience with the Imam, urging him to beseech the Imam that Syed Imam-ud-din has come from far off Hindustan to have Imam's Holy Deedar. The mention of his name stirred the memory of the Mukhi who recognized the young newcomer as the son of Pir Hasan Kabir-ud-din.

He immediately made submission to the Imam on Syed Imam-ud-din's behalf and the Imam was pleased to say that he would receive Imam-ud-din on the next Holy Night (Thursday night) at the Darkhana. The following Thursday, Hazrat Imam Muhammad bin Islam Shah graced the place with his presence and received Syed Imam-ud-din. The Imam enquired about the welfare of Jamats in his father's jurisdiction and in the course of audience, the Imam was pleased to reveal the appointment of Syed Imam-ud-din's uncle, Syed Tajdeen, as the next Pir in succession to Pir Hasan Kabir-ud-din. He urged upon the young Imam-ud-din to rededicate himself, with renewed zeal to the task on concerted prayers and intensive propagation of Ismaili faith in accordance with the last wishes of his father.

On hearing the appointment of Pir Tajdeen in succession to Pir Hasan Kabir-ud-din, Syed Imam-ud-din was visibly effected, frustration and disappointment showing in his face. The Imam, seeing his reaction, consoled him and re-assured him that, though Piratan was not his destiny yet, the Imam was pleased to bestow the Mystic Great Name on him and ordered him to continue his mission on the Gujrat Coast. On his return from Kehk, Syed Imam-ud-din arrived at Ahmedabad around 856 A.H.(1452 C.E./1508 Savant) and stayed at a Mosque on the outskirts of the city. Here he is reported to have had a confrontation with Muhammad Begda, the famous king of Gujrat and wrought some miracles. From Ahmedabad, he proceeded onwards and settled down at Girmata from where he carried on his mission with the help of his devoted disciples. In 1512 Savant, Syed Imam-ud-din married Khatija Bibi, daughter of Shah Muhammad Bukhri, a descendant of King Alam Shah. This was his second marriage. In 1524 Savant, Syed Imam-ud-din laid the foundation stone of his mausoleum at Girmata which is now popularly known as Pirana Sharif.

Syed Imam-ud-din had married twice. He had four sons - Syed Afam Shah, alias Khaliq Shah, Syed Ali Shah, alias Bala Shah, Syed Baker Shah and Syed Muhammad Shah alias Nar

Muhammad Shah and one daughter-Bibi Shams Khatoon. Syed Imam-ud-din served the Ismaili cause for nearly seventy years and is said to have died at the ripe age of 87 on 26th of Ramadhan, 919 A.H. (1513 C.E./1569 Savant) at Girmata. He is buried in the mausoleum at Pirana Sharif, the construction of which he had himself overseen during his life-time.

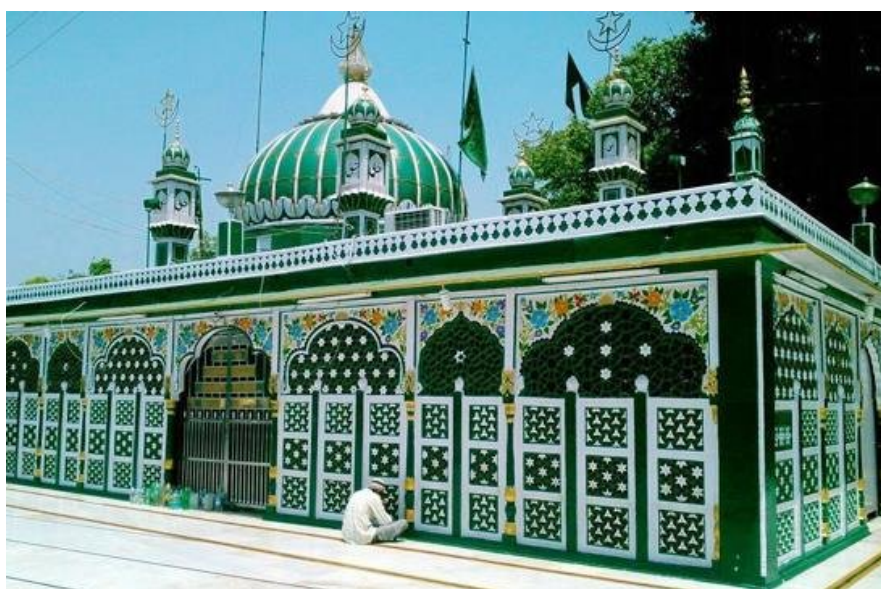
Additional Info

PIR IMAM SHAH BAWA's devotees are chained at the feet. They close their eyes and pray fervently while walking towards the Sufi saint's tomb, the Hajrat Pir Imam Shah Bawa Roza, in Pirana village, outside Ahmedabad. If the chain disentangles in the first few steps, it means that your prayer will be granted soon. If not, it is a sign that it will take some time. Residents of Pirana still follow Imam Shah Bawa's teachings of love and harmony, a Sufi-inspired amalgam of Islam and Hinduism. The sect is an offshoot of Ismaili teachings, a liberal branch of Shiite Islam followed by the Aga Khani Khojas, and it attracted devotees from religions other than Hinduism and Islam too. All 18 communities living in Pirana village, belonging to different castes and religions, are devotees of Imam Shah Bawa. The shrine also attracts followers from different parts of India. Hindu followers, called 'Satpanthis', comprise 85 per cent of the sect. Several of them are from the Kutchi Patel community. Muslim followers, called 'Saiyeds', are considered to be the saint's direct descendants. The shrine closes at noon everyday and reopens at 2.30 PM. Thus the best time to visit is during morning hours

Piran Kaliyar Sharif

Dargah Of: Alauddin Ali Ahmed Kaliyari

Sabir Piya (R.A) Dargah, Kaliyar Shareef Canal Rd Saidpura, Kaliyar, Pin: 247667, Uttarakhand, India



History

Alauddin Ali Ahmed Kaliyari also known as Sabir Kaliyari was the South Asian Sufi Saint of Chishti Order in 13th century, a successor to Baba Fareed (1188-1280), and the first in the Sabiriya branch of Chishti Order. Alauddin Sabir Kaliyari was born in Kohtwaal, a town in the district of Multan in 19 Rabi al-awwal, 592 Hijri (1196). He was the son of Jamila Khatun, who was the elder sister of Baba Fareed. After the death of his father, Syed Abul Rahim, his mother, brought him to Pakpattan in 1204 to Baba Fareed.

Baba Fareed's sister gave custody of Alauddin to him and asked him to take care of the boy, who later made him his disciple. Baba Fareed made him in charge of the langar. After a very long time Alauddin's mother came to see him and found him very weak. She was angry at her brother and demanded an explanation. Baba Fareed explained that he was made in charge of the kitchen and hence had no shortage of food. When Alauddin was asked he replied, "True, I was made in charge of the kitchen, but I was never told I can eat from it". When asked how he managed to remain alive, he revealed he went to the jungle in free time and ate whatever he found. He was then given the title Sabir.

He reached Kaliyar Sharif in 1253 AD, after being anointed as the protector of Kaliyar Sharif by Baba Fareed, who asked him to go Kaliyar, he stayed at Kaliyar for the rest of his life, and died here in 13th Rabi al-awwal 690 Hijri (1291).

Piran Kaliyar is situated at Kaliyar village, near Haridwar on the banks of Ganga Canal, 7 km. from Roorkee. The arrival of Khwaja Makhdoom Alauddin Ahmed Sabir Pak at Kaliyar unfolds some interesting episodes of his life. It is said that after his father's death, Sabir's mother Hazrat-e-Hazra brought him to Pakpattan in 1204 A D where her brother Baba Farid lived. Eleven-year-old Sabir could make unusual predictions.

One day, he predicted his grandfather's death. Astonished by this revelation, his uncle asked: "Sabir, when you are here, how can you predict your grandfather's death, who lives in Baghdad?" Sabir told his maternal uncle: "Right now when I was meditating, I saw my father's face. He pointed his three fingers towards me which signals death." Baba Farid believed him and said: "Child you are a saint by birth." Thereafter, Baba Farid decided to teach Sabir lessons on worldly wisdom and declare him a scholar.

After three years of stay in Pakpattan, Sabir's mother decided to return to Herat. Before leaving, she told Baba Farid: "This child talks less and eats less. So please take care. When I come back, I will like to marry him to your daughter." Baba Farid was delighted to hear this.

Soon Baba Farid entrusted all the responsibilities of managing the bhandara (mass meals) to Sabir. Every morning, Sabir came out of his room, distributed meals and went back. Again in the evenings he would do the same. For about twelve years, he followed this practice and nobody ever saw him eating or drinking anything. When Baba Farid asked him why, Sabir replied: "When I was made responsible for the bhandara, I was only told to distribute food, so I did not eat. I survived on my soul's strength."

One day, a man saw Sabir crying in his room. When the man asked him the reason, Sabir said: "Today, God has broken my bonds with the world and told me that from now onwards only divine men shall meet me." After that day, nobody ever dared to go near Sabir.

On one auspicious day, Baba Farid tied a turban on his head and said: "Sabir you are the protector of 'Kaliyar Sharif'. Go there and serve the men of God."

Sabir Pak reached Kaliyar Sharif in 1253 A D. At Kaliyar, he stayed in the house of an old woman called Gulzadi. Soon his fame spread all over Kaliyar. Sabir started preaching the natives of Kaliyar about God and religion. He prayed day and night and had so much aura around him that people from far and near came to see him. The Qazi of Kaliyar Sharif, Tabrak, became so jealous that he began to poison people against him. Tabrak even spoke ill about Sabir to Rayees-e- Kaliyar (a rich and influential man). Rayees-e-Kaliyar decided to resolve this matter with Sabir on a Jume Raat (Thursday evening).

On one Jume Raat when Sabir was delivering his sermon at the masjid (mosque), Rayees-e-Kaliyar asked Sabir: "If you can tell me about my goat I lost three months back, I will acknowledge you the Imam (religious head)." Sabir clearly understood that his authenticity was being challenged. So he raised his hand towards the sky and said: "Those who have eaten the lamb, please come here." As soon as he said this, 27 men appeared. When asked if they had eaten the lamb, they denied it. On repeated denials, Sabir asked Rayees-e-Kaliyar to call the lambs' name. Rayees-e-Kaliyar shouted: "Harmana Harmana! Where are you?" Hearing this, the lamb screamed from the stomach of those men and feebly described how she was cut into pieces and feasted upon. This miracle created ripples but Rayees-e-Kaliyar and Tabrak called Sabir "a magician" and continued conspiring against him.

For a long time, Sabir tolerated this resentment. However, one day when Sabir was sitting with his peers in the first row to read namaz (prayer to Allah) the rich men of Kaliyar objected. A verbal dispute occurred and Sabir out of sheer anger cursed: " All of you will die and this place will remain deserted." Soon the mosque fell, and those inside, were crushed to death. There was utter chaos and trepidation everywhere. Only a Guler tree, a bee's hive, a small piece of land and a graveyard survived the disaster.

The Sultan of Delhi, Nasiruddin Mahmud Shah, hearing the news of Kaliyar's devastation, was so scared that he pleaded Baba Farid for protection. Baba Farid consoled him but instructed him to stay twelve kos away from Kaliyar. For 12 years, Baba Sabir stood under the Guler tree which is still there in Kaliyar. People who visit Kaliyar light candles around this tree.

In 1435, another saint, Qutbe-Alam-Shah was born. It is believed that one day when Qutbe-Alam was sweeping the floor of his grandfather's graveyard, an old man passed by and said: "Please sweep my graveyard also." This old man was none other than Baba Sabir's image. Alam realised that it was time for him to go to Kaliyar. But before leaving for Kaliyar, Qutbe-Alam prayed for 40 days. It is said that Baba Sabir's soul was so impressed with his austere reverence and humility that he withdrew his curse, shunned his wrath and allowed everyone to visit Kaliyar. From this day onwards, Kaliyar Sharif became a famous pilgrim spot. Qutbe-Alam built Baba Sabir's grave and a mosque at Kaliyar and visited it every month.

Additional Info

Hazrat sabir was far recognize for his jalal. His studies were basically more spiritual and his main teacher was his peer, his uncle baba fareed. Every Urs is celebrated with a lot of fanfare in the month of May-June in Kaliyar Sharif. After a glimpse of the moon of Rabi-ul-awwal, the head priest goes to his old house (in Kaliyar village). Inside the room, he reads Khatam Sharif and walks out with a plate on his head. The plate has mehndi and dori in it. Next he goes to the dargah and reads the Fatiha. After this the dori is distributed to everyone. Mushaira and Qawwali take place at the dargah.

Nizamuddin Dargah

Dargah Of: Hazrat Shaikh Khwaja Syed Muhammad Nizamuddin Auliya

Mathura Road, Nizamuddin West , Delhi, Pin: 110013, Delhi, India



History

Hazrat Khawaja Nizamuddin Auliya (1238 - 1325 AD) also known as Hazrat Nizamuddin, was a famous Sufi saint of the Chishti Order in India. He was born in Badayun (east of Delhi), though he later settled in Delhi. Nizamuddin lived at various places in Delhi, before finally settling down in Ghiyaspur, a neighbourhood in Delhi undisturbed by the noise and hustle of city life. He built his Khanqah here, a place where people from all walks of life were fed, where he imparted spiritual education to others and he had his own quarters. Before long, the Khanqah became a place thronged with all kinds of people, rich and poor alike.

Many of his disciples achieved spiritual height, including Shaikh Nasiruddin Muhammad Chirag-e-Delhi and Amir Khusro. He died on the morning of 3 April 1325. His shrine is visited by people of all faiths, through the year, though it becomes a place for special congregation during the death anniversaries, or Urs, of Nizamuddin Auliya and Amir Khusro who is also buried at the Nizamuddin Dargah

Additional Info

Qawwalis can be enjoyed everyday at the Dargah premises. Langar seva is organized on thursdays and sundays wherein pure vegetarian food is served.

Qadri Chaman

Dargah Of: Hazrat Syed Omer Hussaini

Ravindra Naik Nagar, Falaknuma, Hyderabad, Pin: 500053, Telangana, Indi



History

Hazrat Syed Omer Hussaini was son of Hazrat Parvarish Ali Hussaini R.A. He was a great Sufi and Islamic Scholar of his time. He mastered many languages and possessed good knowledge of Islamic Jurisprudence.

After the sad demise of his beloved father at a very young age of four, he was raised and brought up in the supervision of his brother Khwaja Saheb R.A. He completed his religious education under the supervision of Hazrat Khwaja Mahbooballah Qazipura.

His services to the people of Deccan during the time of Plague were notable . His works Tafseer –e- Quadriya and translation of the Holy Quran are the most commendable and a continuing sawab e jaariya. This legacy of the completion of translation of Quran-e-Pak was accomplished by his noble son Hazrat Syed Mohammad Badshah Hussaini R.A alias Layeeq. These are some of the notable services to the society during his times. His powerful oratory skills of Sermons and Waaz transformed and attracted huge masses towards better understanding Quran, Islamic values and Prophetic traditions with his unparalleled knowledge of Deen and exemplary practice of Zikr. These Manjalis and religious convocations reflected upon illuminating the souls of the elite and common folks to this day. Even the Nizam of Hyderabad used to attend to his Sermons and Manjalis with great devotion.

Additional Info

Hazrath Omer Pir and Khawaja Saheb's parents are the direct descendents of the Holy Prophet Sallallallohu Alaihe was Sallam (PBUH) and to Hazrat Ali and Lady Fatimatuzzahra (RA) PBUH. Hazrat Omer Saheb's School of thought is directly linked to Hazrat Syedna Sheikh Abdul Qadir Jeelani Ghousul Azam R.A and Hazrat Mahbooballah R.A ie. Teaching of Quran and Sunnah Tasawwuf for the Elite and shariah for the common folk. A Great Sufi Saint great preacher reviver of Sunnah , a theologian.

Qutub E Alam Dargah

Dargah Of: Hazrat Syed Burhanuddin Qutub-ul-Alam R.A

Vatva Roza, Vatva road, Ahmedabad, Pin: 382440, Gujarat, India



History

Qutub E Alam Dargah lies on the margins of the city, about 45 minutes outside of central Ahmedabad.

Hazrat Syed Burhanuddin Qutub-ul-Alam was the grandson of the celebrated Hazrat Syedna Syed Jalaluddin Hussaini Bukhari of Uch, also known as Makhdoom Jahaniyan Jahangasht. Attracted to the court of Ahmad Shah I, he settled at Vatva and died there in 1452. He founded the Bukhariya sect of Gujarat. The nobles of the courts of Ahmed Shah, Sultan Qutubuddin Ahmad Shah II raised a small shrine first. Afterwards a mosque, a tomb to one of his sons, a large many-sided pond, and a vast mausoleum was built Mahmud Begada.

At the back of the complex, there is a special “patthar” (stone or large rock) that the saint had interacted with in some capacity, though exactly what that interaction entailed was unclear.

The patthar is unique in that it was comprised of four materials: gravel, metal, wood, and stone, each material symbolizing a different aspect of strength of the saint.

Typically, a pilgrim will come and make a wish, and then try to lift the stone which is about three or four kilograms. If they can lift the stone it is believed their wishes and supplications will come true.

Additional Info

Syed Sirajuddin Muhammad is the son and successor of hazrath syed Burhanuddin Qutub e Alam, also known as Shah e Alam, king of the world. Shah e Alam, the eleventh among twelve sons, assisted his father, Qutub-e-Alam.

Qutub-ul-Hind Hazrat Syedna Mir Shujauddin Hussain

Dargah Of: UTUB UL HIND HAZRATH SYEDNA MIR SHUJAUDDIN HUSSAIN QADRI RA
Akbar Nagar, Edi Bazaar, Hyderabad, Pin: 500023, Telangana, India



History

Qutub-ul-Hind Hazrat Syedna Mir Shujauddin Hussain was born in the year 1191 Hijri corresponding to 1774 A.D. at Burhanpur, Madhya Pradesh, into a pious & religious family. His father, Hazrat Syed KareemUllah Bahadur was a religious scholar and the son of Hazrat Syed Daim, the Qazi (Justice) of Burhanpur state.

Hazrath Qutub-ul-Hind belonged to the pious genealogical lineage of Hazrat Muhammad ibn al-Hanafiyyah, son of Hazrat Syedna Ali ibn Abi Talib RUA. His ancestors had migrated from Arabia to India during the period of Mogul Emperor Akbar.

Hazrat Qutub-ul-Hind's mother Hazrat Arifa Begum Sahiba was the daughter of Hazrat Khawaja Syed Mohammed Siddiq alias Gulam Mohiuddin Sahab who was a pious person and custodian of the historic Jama Masjid of Burhanpur. At the time of the marriage of Qutub-ul-Hind's parents, the age of his father was 60 years. Qutub-ul-Hind's father passed away when he was 2 years old. Then the responsibility of his upbringing fell on his maternal grand father, Hazrat Khawaja Syed Mohammed Siddiq.

Under him he learnt basic Islamic knowledge, Arabic grammar (Sarf, Nahoo etc.) and also memorized the Holy Quran by the age of 12 years. When he was 18 years old he started out for the Pilgrimage of Hajj, and Ziyarat of the Holy Prophet's Rauza. During his visit to the Holy Cities of Mecca and Medina he gained religious knowledge from the Shaiks(scholars) of Haramain Sharifain, and after this he returned back to his native place. He also received religious knowledge from various other Islamic scholars of Burhanpur.

After returning from his pilgrimage he migrated to Hyderabad, Deccan. Initially he stayed at the residence of Nawab Fathe-ud-Daula, who was his relative, and during this stay in the Hyderabad, he learnt the Saha Sitta (The 6 famous books of Hadith) from Hazrat Izzat Yaar Khan, Chief Justice. After the completion of the Saha Sitta and receiving other knowledge, he went to Khandar, Maharashtra, for spiritual guidance under Hazrat Shah Mohammed Rafiuddin Khandari (RUA), who was a Great Shaik (Spiritual teacher) of his time, and Khalifa (Successor) of Hazrat Khawaja Syed Rahamatullah (RUA) Rahamatabad Sharif, Nellore(A.P).

During his stay of khandar, which was of six months he completed the Sulook (spiritual training), under the guidance of Hazrat Shah Rafiuddin, who then granted him ijazat (permission) in the four salasil (ways) of Tareeq of Qadri, Chisti, Naqshbandi and Rifai . After this with the permission of His Shaikh he came back to Hyderabad.

Hazrat Qutub-ul-Hind left this world on Friday, 4th of Moharam, 1265 Hijri corresponding to 31st November 1848 A.D. He is buried at Edi Bazaar, Hyderabad. A big tomb was constructed around and above his grave which still exists. His annual urs is performed every year from 2nd to 5th Moharram

Additional Info

Hazrat Qutub-ul-Hind was the author of a number of books on different subjects of Islam, i.e. Tafseer, Tajweed, Hadith, Fiqh, Aqayed, Tasuwauf and Sulook, etc. He wrote many poems in Persian language and Arabic. Hazrat Qutub-ul-Hind besides being a great religious scholar was a man of spirituality and Qutub (stage post to spirituality) of His period. By his teachings and spiritual power he showed the right path and Hidaya to thousands of people. Hundreds of people were converted to Islam by him. Thousands gained knowledge and spiritual guidance from him.

Rahmatabad Shareef

Dargah Of: Hazrat Syed Nayab-e-Rasool, HAZRATHA AMMA JAN SAHEBA

Dargah Hazrath Al-Haj Syed Khwaja Rahmatullah Nayeb-E-Rasool (R.A) Rahmatabad, A.S.

Peta Anamasamudrampeta , Nellore, Pin: 524304, Andhra Pradesh, India



History

A revered Sufi saint and a Hussaini Syed of the highest order, whose entire life was a reflection of SHAR-E-NABAVI(SAW), whose every breath reminiscent of ZIKRULLAH, having undertaken Baith from the following four traditions (Silsila) – Quadri, Chishti, Nakshbandi and Rifaai. To his left lies the Mazar-E-Aqdas of his wife HZ. SYEDA HABEEBUNNISA (RA) fondly referred to by pilgrims as AMMAJAAN. The Dargah Shareef is situated in Rahmatabad / A.S.Peta, which is one of the most visited place in nellore. It is 53 km from Nellore and 10 km from Atmakur. Hazrat Syed Nayab-e-Rasool spent his whole life in teaching the qualities of islam, sunnah, Love and humanity.

He was a great sufi saint who rendered great services to humanity and mankind through out his life and gave the message of peace and thought good preachings of islam irrespective of caste, creed or colour. It is one of the unique place where Hindus and Muslims blend together and stand as an illustration of National integrity. He even arranged funds and send to madina shareef for the development for the sake of islam for educational institutions and at the time of crisis to serve the humanity. Hazratha Amma Jan Saheba rendered great khidmath to Hazrat Syed Nayab-e-Rasool. Historically Sarkar Nayabe Rasool is referred to as Hazrat Haji Syed Khwaja Rahmatullah (RA) Nayabe Rasool and is counted among the Hussaini Sadaat's (Descendants of the great Hazrat Syedna Imam Hussain Razi Allahu Ta'ala Anhu).

His father Hazrat Khwaja-E-Alam Nakshband Alaihirrahmah had migrated to India from Tauran (northern parts of Afghanistan and present day Uzbekistan etc.). Khwaja Rahmatullah's father upon his arrival from Tauran, stayed for a brief while with the Asif Jah (Awwal) and thereafter was appointed as the Qateeb at the Jamia Masjid at Belgaum (Karnataka). Hazrat Khwaja Alam married in Belgaum which was also the birth place of Khwaja Rahmatullah. His (Khwaja Rahmatullah's) date of expiry has been given as 26 Rabbi Ul Awwal 1195 Hijri which translates to 1781 AD in Georgian Calender. His age has been given as 90 Hijri years and thus his year of birth can be counted back to 1105 Hijri (1694 AD).

Khwaja Rahmatullah took permission from his father and went to stay with his maternal aunt at Kurnool where he recieved his formal education and also took employment in the royal stable. Meanwhile he also visited Bijapur and took Baith from Hazrat Alvi Buroom (RA.). Later he performed Hajj (1151 Hijri/1737 AD) and also took Baith from Hazrat Ashraf Makki (RA) under the Nakshbandi tradition in Makkah Muazzamah from where he proceeded to Madina Shareef. After returning from Hajj Khwaja Rahmatullah stayed for a brief while at Kurnool and later went to Nandyal where he got married. From Nandyal Khwaja Rahmatullah came to Udgir Hill Fort and in 1748 AD bought some land and settled in Ana Samandar (Anuma Samudram) which later came to be known as Rahmatabad Shareef (named after Khwaja Rahmatullah himself). Hazrat Syeda Habeebunnisa (RA) was the second wife of Khwaja Rahmatullah and is popularly known as Ammajan by Hindus and Muslims alike.

She was the daughter of the Nawab of Kurnool. In 1748 AD Khwaja Rahmatullah constructed a make shift mosque in Rahmatabad and named it Madina Masjid. Many people came forward to convert it into a permanent structure but Khwaja Rahmatullah refused any help and later in 1762 AD he single handedly converted the makeshift structure into a grand one. There is an

inscription on the forehead of the mosque which reads "This Stone Has Been Brought From Madina Munawwarah" but it is not certain whether Khwaja Rahmatullah had brought the stone himself or had got it through someone else. Khwaja Rahmatullah did not have any children through his second wife. His second wife Hazrat syeda Habeebunnisa had constructed a grand dome atop the mazar of Khwaja Rahmatullah after his expiry.

She herself was laid to rest next to the Mazar of Khwaja Rahmatullah inside the same dome after her expiry. According to the book 'Bahr-E-Rahmat' at the age of 90, Khwaja Rahmatullah fell seriously ill and expired on Friday 26 Rabbi Ul Awwal 1195 Hijri (22nd March 1781 AD) after Maghrib at Udgir. At the time of performing Ghusl his heart was still in a state of Zikr which was witnessed by everyone present there. His body was then brought to Rahmatabad and was laid to rest in the courtyard of the mosque that he had built. Today, a grand dome adorns the Mazar-E-Aqdas of Hazrat Khwaja Rahmatullah Nayabe Rasool and Ammajan and is frequented by thousands of pilgrims irrespective of caste, creed, religion and status.

Additional Info

Every year on the 7th, 8th and 9th day of the Islamic month of RABBI-UL-AWWAL, the yearly SANDAL and URS of AMMAJAAN is celebrated with great religious fervor, while that of HZ. KHWAJA NAYAB-E-RASOOL is celebrated on the 25th, 26th and 27th of the same month.

Rasulabad Dargah or Shah-e-Alam's Roza

Dargah Of: Hazrat Sayyid Sirajuddin Muhammad

Shah-E-Alam Roza P & T Colony, Ahmedabad, Pin: 380028, Gujarat, India



History

Hazrat Sayyid Sirajuddin Muhammad was the son of Sayyid Burhanuddin Qutub-ul-Alam and the great grandson of the celebrated Sayyid Jalauddin Hussain Bukhari of Uch, also known as Makhdoom Jahaniyan Jahangasht. Attracted to the court of Ahmed Shah I, his father settled at Vatva and died there in 1452. Shah e Alam succeeded his father and, till his death in 1475, was the guide of Mahmud Begada's youth, and afterwards one of the most revered of Muslim religious teachers of Ahmedabad. He was known as Shah e Alam, king of the world.

Shah e Alam, the eleventh among twelve sons, assisted his father, Qutub-e-Alam. An interesting miracle happened one day; while bathing in a water body, his feet hit upon something. The Shaikh remarked that he didn't know whether the object was stone, iron or wood. Miraculously, the object turned into a mixture of the three materials and became a venerated relic.

Shah Alam was related to the royal houses of Sindh and Gujarat through marriage to Bibi Marqi, the second daughter of Jam Saheb of Sindh.

He spent six days a week in solitary meditation and received visitors only on Fridays, when open discussions were held.

He died on 20 Jumada al akhira 880 Hijri/1475 AD.

Additional Info

The mausoleum was built by Taj Kham Narpali and now known as Shah-e-Alam's Roza.

Rauza Mandhali Sharif

Dargah Of: Sayed ul Shaikh Hazrat Baba Abdullah Shah Qadri R.A

Rauza Mandhali Sharif Darbar, Mandali village , Shaheed Bhagat Singh Nagar district,
Mandhali, Pin: 144501, Punjab, India

History

The Rauza Mandhali Sharif Darbar is a Sufi shrine also known as 'Makkah-e-Mandhali'. This pilgrimage site consists of the main tomb belonging to Sayed ul Shaikh Hazrat Baba Abdullah Shah Qadri Ji. Hazrat came from Saudi Arabia, settled in Punjab and is now buried in Mandhali Sharif.

During the partition of India (1947), most of the sewadars of the Darbar settled in Pakistan. There is a twin Darbar in Pakistan which also has the name Mandhali Sharif Darbar. Before partition, Sai Kaly Shah Ji and Data Ali Ahmed Ji looked after the Sangat that attended the Darbar. Sai Kaly Shah Ji settled in Pakistan while Data Ali Ahmed Ji stayed in Mandhali and continued to look after the Rauza. After Data Ali Ahmed Shah Qadri's unexpected death, Sai Bhajan Shah Qadri Ji became gaddi nashin of the darbar in 1985.

The Darbar gained even more popularity when Sai Bhajan Shah Qadri Ji became gaddi nashin. It is well known that during melas (fairs) Sai Bhajan Shah Qadri used to sing one of Data Ji's favorite songs, 'Sajna Ve Sajna,' with Gurdas Maan. Hans Raj Hans and Sardool Sikander also visited the Darbar quite frequently to visit Sai Bhajan Shah Qadri. Sai Ji also received the name "Sher-ul-Hind" by his followers, which literally translates to the lion of India.

There are two melas held every year at this Darbar where a variety of singers and Qawwals attend including Munawar Ali Qawwal, Shafi Taqi Mohammad Qawwal, Shaukat Ali Matoi Qawwal, Nooran Sisters, Lakhwinder Wadali, Karamat Ali Qawwal Malerkotla & many more.

With the miracle of Baba Abdullah Shah Qadri the train started to stop in the nearby village, Kultham. That is why the railway station is called "Baba Abdulla Shah Kadri Railway Station Kultham" to this day.

Data Ali Ahmed Shah Qadri, Bibi Karma Ji, Sai Bhajan Shah Qadri and Sai Gulam Baqi Bille Shah Qadri are also buried in the complex of the Rauza, along with graves of sewadars of the Rauza in the complex.

Saidani Bibi Sahiba Dargah

Dargah Of: Hazrath Saidani Bibi Sahiba

Near AB Circle, Pandeshwar, Mangaluru, Pin: 575001, Karnataka, India



History

The tomb is said to be that of a Sufi saint, Hazrath Saidani Bibi, who was a family member of a fouji (soldier) belonging to Tipu Sultan's army. She was a non-combatant and highly revered by people. She blessed those who came to her.

The present location used to function as a stable for the horses in Tipu's army. When the British took over later, they continued to use the area for the same facility. While there is no recorded history of how the dargah was originally set up, prior to 1981 a makeshift shanty shaded the tomb. People used to visit the tomb for prayers and their offerings were scattered at the place. She died around 1912 and was buried here.

People say that she was buried in the military area due to high respect and regard the local people of Mangalore particularly the warrior class had for her. Later, her close relatives were buried beside her. Now are seen three other tombs apart from that of Sayyadani Bibi in the dargah. The dargah was built on land belonging to the Police department, and the property was later handed over to the Wakf Board.

Saidan Bibi was a strong woman and she left her husband after a quarrel. She is said to have come to the spot where the dargah is, with her young son and rested under the shade of the mango tree. She is said to have stayed there for a long time and died there.

Earlier, the tomb of the saint was under a huge mango tree. It is said that when the cops tried to trim the tree to construct a parking lot, it started emitting a red pigment. Hence, the tree was not cut down. Around 30 years ago, the tree fell down in a weird style. The tree made a lot of noise and slowly leaned to the ground as if it was sleeping. It seems that there were many children playing in the area. However, no one was hurt and people said that it was a miracle. In place of the old tree, a small mango sapling came up. Today this sapling has grown to become a huge tree. It is said that people cannot eat mangoes stolen from the tree.

The dargah is frequently visited by women, who wish to have children and unmarried women who want to find a good life partner. Many people get their ill children here. It is said that if one makes a vow at the dargah it comes true. It is said that people who had problems, used to sleep outside the dargah. They received peace of mind and got solutions of their problems through dreams.

This dargah (memorial tomb shrine) is visited by people of all faiths. Most of the people come here with a 'harake' (vow) as there is a strong belief that prayers are answered here. Many offer flowers, chadar, incense and silver items here after their vows are fulfilled.

Additional Info

The dargah is a routine stop for government officials, bus operators, fishermen, students, women and daily commuters who offer salutation or prayers request. The bus conductors throw a coin to the dargah when their bus passes by, during the first trip of the day.

SAILANI DARGAH

Dargah Of: HAZRAT HAJI ABDUR REHMAN SHAH urf SAILANI SHAH BABA (R.A)

Post Pimpalgaon Sarai, Sailani, Buldana, Pimpalgaon Sarai, Pin: 443001, Maharashtra, India



The Dargah Sharif of HAZRAT HAJI ABDUR REHMAN SHAH urf SAILANI SHAH BABA is in Chikhli Taluka of BULDANA Dist. "Sharif Sailani Shah, it is said, hailed from northern India, most probably Delhi. On coming to Pimplegaon Sarai he cured many persons possessed by evil elements. His fame thereby spread all over the neighbouring districts and devotees started coming in large numbers for getting rid of evil elements.

The 'dargah' is said to have built when the Saint left this material world in 1908 and since then the 'urus is held to perpetuate his memory. The main entrance to the "dargah" faces the north with an other door facing the south, which is used as exit. It has sloped tin sheet roof.

At the centre of the shrine there is the tomb of Sharif Shah Miya constructed in bricks and lime. There is another tomb a furlong away to the east of the 'dargah' where Sharif Sailani Shah Miya died. This tomb is also covered with a tin shed.

The tomb is worshipped twice a day by burning 'lubhan' and offering prayers. The tomb is washed with rose-water on every Friday and the water is distributed amongst the devotees. It is not customary to offer cooked food by way of 'nayaz' though cooked food is sometimes offered by the devotees. It is believed that the Saint is capable of showering blessings.

Promises of offerings to the Saint are, therefore, made with various motives, and on fulfillment of the desires, the things promised, such as 'galaf', sweets, etc., are offered.

It is a very Popular pilgrimage place For Hindus as well as for Muslims . Every Year At "Holy Poornima", A Great Yatra Is Performed Here . Near About 5 To 6 Lakhs Of Pilgrimages Are Comes Here To Worship From All Over The Cuntry. Here One Thing Is Popular That , If Some One Is Suffering By Black Magic (Karni) If He Visits Here , Definatly He Will Get Relief From That Black Magic. On 5th Or 6th Day Of Holy Poornima , A Procession Comes Here From A Nearby Village Pimpalgaon To Sailani Baba Dagra Which Is Popular As "Sandal".

Here Many Devotees Offers Free Food To The Pilgrims. Any One Who Visits Here By His Heart Feelings He Will Defiantly Awarded By Mercy Of Baba Sailani. Wagh Jali is an interesting section of this Dargah and it is said that those under the influence of Black Magic cannot pass through this Jali.

Additional Info

The annual urs of Baba started since 1908 and a gradual increase of visitors is seen who are followers of Sailani Baba who come to pay homage to their Peer. Approximately 8-10 Lac people now visit the Shrine during the annual urs which is usually celebrated in the month of March, beginning from Holy Poornima. The urs celebration starts with Holi ritual, in which only coconuts are burnt and nothing else. It is believed that if utara is done by coconut then those under the influence of evil spirits gets recovered.

Salim Chishti Dargah

Dargah Of: Hazrat Shaikh Saleemuddin Chishti

Sufi Saint Shiakh Salim Chistis Tomb Dadupura, Fatehpur Sikri, Pin: 283110, Uttar Pradesh, India



History

Shaikh Salim Chisti (1418-1572) was one of the famous Sufi saints of the Chishti Order in India. Salim Chisti was the descendant of the famous Khawaja Moinuddin Chishti whose tomb is in Ajmer, Rajasthan.

Fatehpur city was founded in Sikri village, 40km from Agra by the Mughal Emperor Akbar in honour of the Saint Sheikh Salim Chishti. Emperor Akbar came to Sikri in search of the saint to ask his blessing for a son when all else had failed. The Sufi saint who was Emperor Akbar's advisor and teacher predicted that the king would have three sons. The prediction came true, and Akbar's son Jahangir was named as Salim after the saint, and raised by the Sufi holy man. The saint passed away in 1571. To perpetuate the memory of the saint, Akbar constructed a charming mosque in the midst of Sikri complex with its palaces, courts, baths and gardens. The white marble mausoleum of Sheikh Salim Chishti with its unusual carvings, has an ethereal quality about it.

Salim Chishti's mazar is one of the most notable accomplishments of Mughal architecture, surpassed only in reputation, and is flanked by the massive Buland Darwaza or Victory gate on the southern side, the Badshahi darwaza or Emperor's gate on eastern side, and a grand mosque Jama masjid on western side, as well as by courtyards, a reflecting pool, and other tombs. Construction commenced in 1571 and the work was completed fifteen years later.

Sarkar E Patna

Dargah Of: Qutbe Alam Mendiye Daura Hazrat Syedna Alhaj Syed Shah Fida Hussain Baqi
AlFaiyazi Al Abulolai

Khanquah E Faiyazia Simli Shariff Malsalami Bhatti Nurrudeinganj Opp Gautam Nursing
Home, Bundel Toli, Sumitra Nagar, Shimli Nabab Ganj, Patna, Pin: 800008, Bihar, India

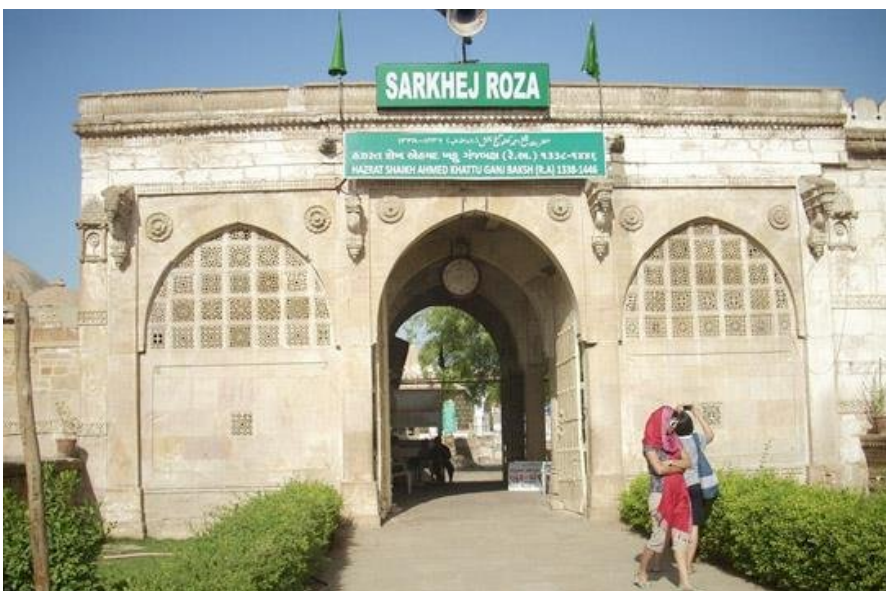


This is Khanquah of Abulolai Silsilah. This is Bargah of Huzur Fakhre Sufiya Tajul Auliya
Hazrat Syedna Syed Shah Ghulam Hussain Abul Faiyaz (Q.A)
His Shajrah belongs to Nasab Hazrat Syedna Imam Baqar

Sarkhej Roza

Dargah Of: Hazrat Shaikh Ahmed Khattu Magrrabi (R. A.)

Sarkhej Roza Post Jeevraj Park, Sarkhej, Pin: 380051, Gujarat, India



History

Mainly erected under Mahmud Begada's reign (1442–51), it has been built on the location where the holy man and religious Muslim leader Ahmed Khattu Ganj Baksh (or Shaikh Ahmad Khattri) lived and died (in 1446). He was the spiritual guide of the sultan Ahmed Shah. He is said to have been one of the fourth Ahmed who founded the city of Ahmedabad. His Roza or Maqbara is one of the biggest mausoleum of India, competing with the Taj Mahal. The complex became a retreat place for sultans and later an imperial necropolis.

Hazrat Shaikh Ahmed Khattu (R. A.) was born at Delhi (738 A. H./1338 A D) , during the reign of Mahammed Taghlg, in a family engaged in military service, and in distant relationship with the Sultan of Delhi, the child was named Malik Nasiruddin. His father Malik Ikhtiyaruddin was a man of means and position.

When Malik Nasiruddin was about four years old, one evening as usual had gone out to play along with his elder brother and a nurse. Suddenly a dust storm took the City in its grip and it plunged into darkness. The boy Nasiruddin and his nurse found them on the outskirts of the City when the storm subsided, but separated from the elder brother. By now it was night and the nurse could not decide as to what to do. By chance a caravan had camped there. The nurse took the boy to the camp and sought shelter with the caravan which was readily given for the night. Next morning, the caravan left for Dindwana, a place near Khattu and Nagaur in Rajasthan. The nurse instead of returning home of her master, decided and accompanied the caravan taking the boy with her and reached Dindwana.

A childless weaver, by name Najib, was in search of a suitable boy for adoption. He managed to get possession of Nasiruddin and adopted him. Meanwhile, a noted Saint of the day, Baba Ishaq Maghrebi (R. A.) who had settled at Khattu, was grief-stricken due to unexpected death of his adopted son Baba Kivamuddin. He was offered in a divine message, an even worthier child and was asked to look out for him. Since then he and his friends were in look out for the promised boy.

Luckily Mawlana Saddruddin had gone to Dindwana and had occasion to visit the residency of Najib. He found Nasiruddin there, who answered all description given of the promised boy by Baba Ishaq. The Mawlana took possession of the child and brought him to Khattu. Baba Ishaq named him Ahmed. Baba Ishaq brought up Shaikh Ahmed in a luxurious way, with the care of a mother. At the same time, Ahmed was being carefully imparted learning, both spiritual and

temporal. He studied sciences and arts of the day, along with standard authentic religious books. Baba Ishaq initiated him into doctrines of Silsila-e-Maghrabia, i.e. Western African Sufistic Order, founded by Abu Madyan Shuyeb (d. 597 A.H.), in which, in times to come, Ahmed attained such distinction that he was given the title of "Chiragh" (The Lamp). His surpassing learning and piety also secured for him, the designation of "Qutub-al-Aqtab", "The Pole star of Pole Stars". Besides all his intellectual and spiritual achievements he was also a skilled archer and a great wrestler.

Baba Ishaq Maghrebi bid farewell at Khattu on Wednesday the 17th Shaaban, 781 A.H. /1379 A.D.) at the age of 120 lunar years. It was a big blow for young Ahmed. In his selection as Sajjadanahin, Baba Ishaq had bypassed inmates of the Khankah, who now became indifferent to the new Head of the Khankah. Ahmed was aware of it. However he continued to stay in Khattu, but devoted most of his time in seclusion' prayers and in wanderings, bare footed and even without a lota (Pot). At times he took himself in mountains for the same To achieve a higher spiritual level, he decided to engage himself in a Chilla and on the third day of the demise of his spiritual. Master, he locked himself in a room, to avoid disturbance and started with a Chilla of 40 days (a period of intense and continuous prayers) and a lived only on a few dates and a jug of water. After forty days, on Idd-ul-fitr, the local subehdar was compelled to break open the door, only to find Shaikh Ahmed extremely weak and a bare skeleton. He was taken to the Idgah for prayers in a Palki and the whole congregation rushed to pay homage to the Saint, when the prayers were over.

In the year 790 A. H \ 1388 A. D. Hazrat Shaikh thought of going on Pilgrimage to Mecca. The Rajah of Mahim welcomed the Saint and provided him with a ship. While the ship was on its way to Jeddah from Aden, while taking bath in the sea, he was on the point of drowning, but he was miraculously saved by the crew of the ship. Finally he reached Mecca, people were much impressed of his piety and learning.. Here he came in contact with eminent divines and Royal personages, from Egypt.

After he left for Medina. The journey was hazardous and tiresome and he had gone very weak. For two days, he was without food and had offered five daily prayers with only one Vazu (ablution). He had walked down the most of the distance. When the caravan reached the outskirts of Medina, and the top of the tomb of the Messenger of Allah emerged on the horizon, he jumped down from the camel back and ran towards it chanting praises of the Holy Messenger. He stayed near the tomb in a masjid declining all offers of hospitality from the

people saving that for that day he was the guest of the Apostle of Allah. No sooner had he entered the mausoleum the Chief Muzawar approached him with dates wrapped in a handkerchief and while giving them, observed that they were from Rasulallah, as he was his guest for the day. His stay at Medina was full of thrilling spiritual experiences which he used to narrate to his audience in his later years with great feeling.

At the time of departure from Medina, he was again favored by Rasulallah with a 10 gaz of cloth for the turban, through the Muzawar with direction that he should wrap it on his head and preach the people. During his stay in Arabia and the journey, he came into contact with many mystics, divines, scholars and Royal personages especially from Egypt. He returned to Khattu and entered the Town by night time, but entry could not remain unnoticed and the whole town rushed to his residence and spent the rest of the night with him on great festivity.

After sometime, he left for Delhi and settled down at Khan Jahan Masjid, built by Khan Jahan Jaunan Shah. He concentrated on acquiring greater learning and knowledge. He had a very sharp intellect and prodigious memory. He could answer questions in detail with reference without referring to books.

Sultan Ahmed Shah, in the year 1411 A. D. ascended the throne of Gujarat. The very next year, with the advice and blessings of his spiritual guide Shaikh Ahmed, laid the foundation of the City of Ahmedabad on the eastern bank of River Sabarmati. The Saint had suggested that four Ahmeds, whose piety and righteousness were beyond question should take part in the ceremony. Accordingly the Saint lined the Western boundary; the Sultan drew the eastern boundary and, Qazi Ahmed and Mulla Ahmed did the rest of the boundaries.

At this period the Saint was at the peak of his glory. Thousands of visitors Hindus and Muslims, rich and poor, government officers and merchants - thronged in his drawing room. He maintained a large open kitchen and fed hundreds of people every day. The annual expenditure of the Kitchen was 1,25,000 Tankas. And thus he became famous being called Ganj Baksh. i.e. bestower of treasures, Hazrat Kutub-e-Alam, great grandson of Hazrat Makhdum-0-Jehania, whose tomb is at Vatva near Ahmedabad used to visit the Saint twice a year and the Saint gave him two coins every time. Once on request, he readily gave him the prayer mat and on further request gave him earthen ware meant for Wazu and had granted him permission to initiate disciples in Magrebi Silsila.

Hazrat Shah Alam (R, A.) held the Saint in high respect and studied under him. He regularly paid visits to Sarkhez. He received the sama sufistic robe and secrets at the age of seventeen years from Hazrat Shaikh, which his great, great grandfather had deposited with the Saint long ago. Hazrat Shaikh had reached a fairly advanced age. Many a times he uttered that the boy had not yet come. Ultimately he adopted a newly born child whose parents were converts to Islam and had died immediately on his birth. He named the child Shaikh Safahuddin. Later he succeeded the Saint as his Sajjadanashin at the age of 24 years.

The glorious career of Hazrat Shaikh ultimately came to an end on the festival day of Idd-ul-Fitr, in the year 849 A. H: he offered the prayers and returned home, but suddenly he vomited and blood was found in it. It also came out from his nose. He realized that his end was in sight. He confined himself in seclusion, busy with prayers. Aspirants for his sajjadanashini indulged in a big controversy. Sultan Muhammed Shah " Zar Beksh called on the saint, and inquired whether the Saint had appointed anybody as his successor, and recommended Mawlana Abdul Hai, a pious and a learned person. Pointing towards Shaikh Salahuddin, the Saint replied that the boy would carry on all rituals after him. The Sultan observed that he was still very young, on that the Saint got annoyed and in rage observed, "Do you mean that just because the Dervish would lay six feet under the earth, he would be dead? No, he would continue to take care of the boy".

Sultan at once realized his error. He bid adieu and went back. On Thursday, 14th Shwwal. 849 A. H./ 14-1-1946, the Saint bade farewell to this world and thus came an end of one of the six foremost saints of India. He lived III lunar years, and saw, in all 9 (nine) regimes of the Sultans of Delhi and of Gujarat. People requested Sultan Mohammed Shah to lead funeral prayers, but he proposed Mawlana Mohammed -bin-Qasim, the Pesh Imam of the Jama Masjid to perform funeral rites. The Saint was buried near Jama Masjid amidst a huge crowd.

Additional Info

Organized around a large artificial water reservoir are to be found gardens, a mosque and the holy man's tomb, together with the tombs of Mahmud Begada and his wife Rajabai, as well as palaces, a harem and pavilions. The buildings have an austere beauty, a mixture of Hindu and Islamic styles.

Sarmad Shaheed

Dargah Of: Hazrat Sarmad Shaheed

Near Jama Masjid Chandni Chowk, Delhi, Pin: 110006, Delhi, India



History

An Armenian Jew, Sarmad embraced Islam and changed his name to Mohammed Said. A trader from Persia, Sarmad arrived in Delhi in 1654. He stayed with Khwaja Syed Abul Qasim Hare Bhare, a Qadri Sufi, and became his disciple. Prince Dara Shikoh was amongst the devotees of Sarmad.

A popular story about Sarmad relates to the Friday prayers at the Jama Masjid. Once Sarmad stood naked, apart from the crowd, for the congregational prayers. Halfway during the prayers, Sarmad accused the Imam leading the prayers saying, "Whatever is your intent is under my feet."

As a result of the blasphemous accusation, Sarmad faced a court inquiry where he said, "While praying the Imam was thinking of how to raise money for his daughter's wedding. The wealth he seeks was under my feet." The Imam is believed to have confessed that he was indeed thinking of money while praying. Later, a treasure was found under the spot where Sarmad stood.

Sarmad's life gets a clearer picture from the time he came to India and landed in the port of Thatta in Gujarat along with a band of Sufi saints on a merchant ship. From here onwards, Sarmad's life took the eventual course for which he is remembered today.

At Thatta in a musical concert, Sarmad happened to see the youthful Abhay Chand, who was the son of a rich Hindu trader. It was love at first sight for Sarmad and Abhay. Abhay Chand's melodious voice that he rendered at a ghazal pierced the tender heart of Sarmad so much that he never recovered from the feeling of love. Sarmad began to attend the concert daily not caring that the ship on which he came had sailed away.

Abhay Chand also responded to his love with equal devotion and soon, the two began to live together at Sarmad's place. Soon gossips started to abound in Thatta about the two men living in unnatural conditions. When this gossip spread, Abhay Chand's parents took him away and confined him in his house. The pain of separation was too much for Sarmad who tore at his cloths and began to roam the streets of Thatta in a state of frenzy seeking his beloved Abhay Chand. Following the incident, he was to live in a state of total nudity for the rest of his life.

Meanwhile, Abhay Chand's conditions were no better and at last, his parents gave in to their sons wish and let him reunite with Sarmad. But they were ostracized by the people of Thatta and so they moved to Lahore. Here they stayed for 13 years where Sarmad composed some of his most moving verses on love and God. Abhay Chand would sing these verses in his melodious voice and Sarmad would break into a dance of ecstasy. For Sarmad, his love for Abhay Chand was a means to realize God, for Sarmad believed that God manifested in all his living beings and so he could not be separated from his beloved. Sarmad's search for God in all of his creations blurred the lines of caste and creeds drawn by the society.

From Lahore, the couple migrated to Golconda in South from where, after a few years, they migrated to Agra in the North. In 1657, they came to Delhi and settled down at the Dargah of Khwaja Harey Bharey. Here Sarmad began to have a large following and the whole city of Shahjahanabad would move at his single instruction.

Among his followers was Dara Shikoh, the Mughal crown prince and son of Emperor Shah Jahan. After Dara was killed and Aurangzeb usurped the throne, he set about killing all of Dara's close associates and soon, his attention turned towards Sarmad. Sarmad's popularity disturbed him and he feared Sarmad might someday incite the people to rebel against him.

Once as Aurangzeb went to Jama Masjid to offer Friday prayers, he spotted Sarmad sitting nude in the street. When he rebuked Sarmad for violating shariah by being naked, Sarmad asked him to cover him with a blanket lying nearby. When Aurangzeb picked up the blanket,

the story goes that the heads of all he had killed during his ascent to the throne rolled out of it. To this, Sarmad told the emperor, "Should I hide your sins or my nakedness?" Sarmad's fearless attitude was too much for Aurangzeb who soon called on his chief Qazi, Mullah Qawi, and plotted to do away with Sarmad.

Sarmad was dragged to the Qazi's court where he was accused of defying the shariah by living naked. Sarmad had befitting replies to all of the Qazi's accusations, and this frustrated him even more. To make him relent, the Qazi had Abhay Chand flogged in front of Sarmad. The whip lashed Abhay Chand's body, but miraculously, the pain was inflicted on Sarmad. Sarmad cried out, "The God who does not let me see my beloved is like an iron cage that smothers the spirit and bruises the heart."

For the Qazi, Islam was a set of stern and inflexible laws. For Sarmad, it was nothing but a message of love. The Qazi demanded that Sarmad recite the kalimah shahada (acceptance of oneness of God), which "La Ilaha Illallah, Muhammad-ur Rasul Allah" (there is no God but Allah, and Muhammad SWT is the messenger of Allah), in order to prove that he was a true Muslim. Sarmad refused to go beyond "La Ilaha," which means there is no God, as he had still not found the end of his search for God. This enraged the Qazi who awarded him death sentence. And so Sarmad was dragged through the streets of Delhi and promptly beheaded.

But as the story goes, he emerged victorious in death. Sarmad picked up his severed head much to the fright of his executioners. He started climbing the stairs of the Jama Masjid, while mocking the emperor and his false men of God all the while. In death, Sarmad had found God, testifying to the truth of his own understanding of Islam. Just as he was about to enter the mosque, a voice called him out from the grave of Harey Bharey and asked him to relent as he had reached the end of his journey and had united with God at last. Sarmad turned round and went to Harey Bharey's tomb. There he was buried by the side of Harey Bharey, where they share a common dargah today. And the curse of Sarmad fell on Aurangzeb as the Mughal Empire gradually crumbled in front of his very eyes.

Additional Info

The shrine in the vicinity where Sarmad shares his resting with another famous Sufi saint Khwaja Harey Bharey (the evergreen one). Harey Bharey was Sarmad's preceptor and his tomb was where Sarmad had settled down when he first came to Delhi. The unique feature of this dargah, which is a dual shrine of Sarmad and Harey Bharey, is the colour of the wall which is

green on Harey Bharey's side and blood red on Sarmad's side. This is to depict Sarmad's martyrdom because of which he has been given the title of "Shaheed" (martyr). Red ceramic tiles lined his side of the flooring and red threads hung by his grave's railings by devotees hoping for their wishes to be granted. Incense sticks and candles continuously burn on the side while qawwali singers vent out numbers in praise of their Pir as the evening sets in.

Sayyed Ali Mira Datar Dargah Sharif

Dargah Of: Hazrat Sayyed Ali Mira Datar

Sayyed Ali Mira Datar Dargah Sharif Unava Sharif, Unava, Pin: 384160, Gujarat, India



History

Hazrat Sayyed Ali Mira Datar was born on 4th August 1426 C.E. (29th Ramazan 879 hijri) in the holy month of Ramzan. It is said he was born as a wali of Allah as his Face was glittering with the Spiritual lightning (noor), at Sayyedwada of Ahemdabad.

He took his basic education from Dadajan at Ahemdabad. He was very pious man. He spent most of his time in Ibaadat and study of Quran, Hadees and Sunnah. People used to approach him with their difficulties as he was believed to posses spiritual power and his prayers were accepted very soon by the Almighty.

He joined the army of Sultan Nasir al-Din Ahmed Shah (reign 1411-1442 C.E.) who had founded the city of Ahmedabad. He died as a martyr, defending Islam at a very young age. The martyrdom of syed ali mira datar is 29 moharram 897. Thus the annual 'Urs' is held on 29th of Muharram every year.

Additional Info

Owing to the miraculous powers of healing, the honorific of “Mira Datar” came to be added to the name of Hazrat Sayyad Ali. The word, “Mira” means “The Brave One,” and “Datar” (or Daata) means “Giver” or “Bestower”. This shrine is known for driving off evil forces and healing the ones, especially the women who are possessed by demons and evil Jinns.

Shahdara Sharif

Dargah Of: Hazrat Ghulam Ali Shah (R.A)

Rajouri district, Shahdara Sharif, Pin: 185212, Jammu and Kashmir, India



History

Ghulam Ali Shah was the name and called by the titles of Ghulam Shah Badshah, and Baba Sahib and his monastery Baba ka durbar. The names of his parents were Idris Muhammad Shah and Ghulam Fatimah. His father was a well-known mystic saint whose tomb stands in Rawalpindi. His grandfather was Syed Ayaz Shah. Ghulam Ali Shah was Syed of pure descent through Imam Musa Kazim Mashhadi a descendant of Hazrat Ali.

He was born at Syed Kisrawan in tehsil Gujar Khan, of district Rawalpindi.

He read the holy Qu’Oran from Mullah Misri was a born saint, showed signs of sainthood from the childhood.

He came from the Qadri Order and Hanfi School; attained spiritual ranks under the guidance of Imam Bari Shah Latif but still some hold that he was the follower of his father.

It is said that once his father sent him to graze the goats in place of his brother when he was quite young. He could not attend to the goats, which ate the standing crop of a farmer. He probably had slept away. The farmer suffered some losses. When awoke, he returned home with the animals. The farmer made a complaint to his father and threatened him to sue in the court for damages. The father reprimanded him saying, "We put you to work and you caused the damages." Ghulam Ali Shah insisted that there was no loss but the farmer was adamant on his statement. After many debates when he reached the site to make the assessment, Ghulam Ali Shah was proved right. The incident made him popular.

After the miracle he was ordered to migrate from his native place. Who ordered it, is a matter of controversy but some hold that his father did it as he had exposed himself prematurely. He was asked to go to Seena-darah and told him some symptoms of the place for instance that it was a dense forest of grapevines and when dug would find treasure. Some of his followers believed that his teacher guide asked him to migrate and was shown the place in a dream. It was said of it, "There will be lions. When you tatter a he goat, both lions and he goat will disappear." Consequently he set out on the journey.

Ghulam Ali Shah moved about in search of Sina-darah and stayed at various places. From Syed Kisrawan he went to Noorpur, resided there for two years; stayed at another place Bandi Chichan for five years; moved to Bandiyan to live for two years; and from this place he reached Sina-darah (Poonch) and then to Senei Swarn-Kot where he resided for ten years. Again he left for Durban, then for Chamrer Gail and finally reached Shahdara where he discovered in 1186 all the symptoms. Here in order to settle down permanently he ordered for cutting down the forest. When news reached the ruler, he took exception to the action and ordered his officials to bring him to him. The wife of Karam-Ullah, the ruler, bade the officials to escort Ghulam Ali Shah in a palanquin with due honor. Shah Sahib went to the court grew angry, and cursed that his progeny would not last.

Prayers and Meditation

He spent almost forty years in deep meditation and prayer.

Baba Sahib's predictions

Baba Sahib's followers and devotees speak of his several predictions, which are of interest to relate here:

The curse that Baba Sahib cast at Karam Ullah proved true. Both his sons died and he too died of dysentery.

When his two sons died and he too fell ill seriously of dysentery his queen, Bansi Maeli, realized the mistake. She went to him and begged him to forgive her husband. Baba Sahib pardoned Karam-Ullah and said, "you shall bear a son who will have the mark of the lions paw on his back. Name him Ugar Khan. If he does justice, he will rule otherwise he will be removed." He ruled cruelly and so his rule ceased to exist.

Baba Sahib foretold Gulab that he would become king. Gulab was an ordinary soldier in Ranjit Singh's army and a devotee of Baba Sahib. He never believed that he would be king one day. When Ugar Khan exceeded in cruelties Ranjit Singh attacked Kashmir Ugar Khan fled and went underground. Ranjit Singh ordered for his arrest. All failed to apprehend him. Gulab arrested him on Baba Sahib's clues. This raised the importance of Gulab in the eyes of Maharaja Ranjit Singh who promoted him to higher ranks till he became a commander. The English took over Kashmir from the Maharaja under the agreement of 1846 and auctioned it for seventy-five lakh rupees, Gulab bought it. It is also rumored that Ranjit Singh's wife procured a large sum of money to Gulab for the purpose. Gulab thus became Maharaja Gulab Singh and Baba's prediction came true.

Gulab Singh was a devotee of Baba Sahib and offered him the territory around Shahdara as a fief. Baba Sahib settled down here and engaged himself in prayer and propagation of the Faith.

Tomb

He made his tomb built under the supervision of a mason of Multan in his lifetime. It is also said that the mason dreamed him ordering him to reach Shahdara. He proceeded to Shahdara in Pakistan instead. Baba again directed him with certain symbols to reach this Shahdara in his dream. He, accordingly, came to the place and undertook the construction of the tomb and completed the project in his lifetime.

Revelations and Miracles

Baba Ghulam All Shah was a man of revelations and miracles and showed numerous ones; a few of them are:

There lived a yogi magician at Swarn-Kot who levied regular taxes on them and made them believe that if they did not pay their taxes. Rain would not fall. Baba Shah stoutly opposed him. The Yogi prepared for competition. Baba Shah postponed it for, sometime, then he turned awesome, taught him a lesson, and prayed. It rained heavily, and resulted in abundance of paddy harvest. It profited the farmers.

The Poonch ruler Rustam Khan was his devotee and respected him. His nephew Yahya Khan was also devoted to him. Some of the courtiers led Rustam Khan believes that Yahya Khan intended to murder him so that he might succeed him. He ordered to kill him. Rustam Khan's soldiers attacked him. On the other side Baba Shah took a mental note of the situation. He exclaimed. "Yahya! Kill! Yahya! Kill." Yahya killed seven men even though his head was severed off. Baba Sahib ran into awesome state and said. "I will turn Poonch upside down." His awe resulted into a severe earthquake. People begged him with folded hands, and then only his anger subsided.

Death

He died in the year 1156 Hijri and was buried in the tomb he had built in his lifetime.

His mausoleum

His mausoleum stands in beautiful surroundings, in a pass surrounded by high hills namely: Mnnu-wala Nikka in the east. Paglan-gali and Kopra in west, Sirhi and Janna Chamrir-Gali in the north from the direction Baba Shah came. Dabri and Rajdhani villages in the east, A nullah flows in the vicinity on the way to the tomb. There is a faulted market and before it is an open maidan. An arch like dome is under construction before the flight of stairs. Where a fountain will be installed, Ahead of it goes the step like ranges, similar to the one in Nishat garden, leading to the tomb with a canal running in the center. To the right of the guestrooms which provide food and lodging to the devotees, one reaches the tomb traversing through a wide courtyard and after it stands a large hall paved with marble floorings. On the right side of the courtyard, a few steps above, is the go-down where foodstuff for the langar is stored. Baba Shah meditated here. The tomb has been constructed in the pagoda style. The devotees throng in the courtyard in front of the tomb and say the Fatiha and pray his blessings. Jama Majid is under construction on the adjoining site. It is very extensive with engravings in wood on the ceiling, floor in marble, and a wide courtyard.

Langar

Baba Shah's public eating place (langar) serve food to four thousand persons everyday and to ten thousand ones on special occasions. The langar remains open twenty four hours a day.

Ever flourishing tree

A tree commonly known as the Sada-bahar stands by the hall. It has several stories related to it. Some people hold that Shah Sahib brought the sapling of the tree. Others relate that a piece of

wet wood while burning in the kitchen of the langar emitted pungent smoke disturbed the sage. Baba Shah overlooked it for some time then grew annoyed, removed the wood from the oven and planted it into the earth and said, "Remain here and be ever green." The wood turned into an evergreen tree. It bears fruit the year round. One sees non-ripe fruits, green fruits and some yellow-ripe fruits on the tree.

The devotees believe that the fruit reaches one whose wish is granted Sada bahar's fruits do not rot, and can last for years. As for the taste, it is bitter. The seekers of offspring's pick up two and a half leaves of the tree and make ten small balls of which husband and wife take five tablets each and receive a male child.

Additional Info

Baba Ghulam Ali Shah's shrine is maintained by the State Aqua and its officials look after the shrine and the needs of the devotees sincerely and devotedly. They are dutiful, humble, honest and hard working in the discharge of their services towards the pilgrims, and leave a deep impression on their minds.

Shash Hazari Dargah-Pandua Sharif

Dargah Of: Sheikh Noorul Haq aka Hazrat Noor Qutb-e-Alam

Shash Hazari Dargah Pandua Sharif Pandua road, Adina, Pin: 732128, West Bengal, India



History

Shaikh Nur Qutb Alam was a chishtiya saint and has left behind a line of saints who played significant part in the Muslim social life of Bengal for several centuries. Shaikh Nur Qutb Alam was a fellow-student and contemporary of Sultan ghiyasuddin azam shah.

Shaikh Nur Qutb Alam became more famous than his father, because he saved the Muslim kingdom of Bengal from a catastrophe. When Raja Ganesha captured the throne of Pandua and began to oppress the Muslims including the Shaikhs and Ulama, he decided to interfere, and wrote a letter to Sultan Ibrahim Sharqi of Jaunpur to come to the aid of the Muslims of Bengal. He also wrote a letter to Mir Sayyid Ashraf Jahangir simnani with a request to intercede to Sultan Ibrahim to accede to the request of Shaikh Nur Qutb Alam.

Sultan Ibrahim marched with a large army to Bengal. At this Ganesha got frightened, submitted to Shaikh Nur and prayed to him to request Sultan Ibrahim to go back. The Shaikh demanded that the Raja should turn a Muslim, because, as he said, he could not intercede to a Muslim king in favour of a non-Muslim. Ganesha agreed but when he disclosed this to his wife, she did not agree. The Raja then brought his son Jadu, a boy of twelve, to the Shaikh and got him converted to Islam. The boy was named Jalaluddin and Ganesha abdicated in his favour.

After the death of the Shaikh, Ganesha, however, reconverted Jadu to Hinduism and ascended the throne again. But it so happened that Ganesha died soon after, and Jadu occupied the throne with the title of Sultan jalaluddin muhammad shah.

The date of Shaikh Nur Qutb Alam's death is not definitely known, but the date is most probably 818 AH/ 1415 AD and the chronogram of this date is Nur banur-shud (light went into light).

Additional Info

In order to practise the virtue of humility during the lifetime of his father, Nur Qutb used to do all sorts of menial works. He washed clothes of visiting faqirs, carried fuel and water, kept water constantly hot for ablution of his murshid during winter days and even cleaned the privies attached to the khanqah. He gave his two sons, Shaikh Rafqatuddin and Shaikh Anwar, spiritual training. Shaikh Zahid, a son of the former, also attained much fame as a saint, after the death of his grandfather. Shaikh Anwar died a martyr at Sonargaon at the hands of Raja Ganesha, most probably during the lifetime of his father. Another leading spiritual disciple of Shaikh Nur Qutb Alam was Shaikh Husamuddin Manikpuri.

Sheikh Tayyab Dargah

Dargah Of: Hazrat Sheikh Tayyab

Tomb of Sheikh Tayyab Near Railway line, Kaithal, Pin: 136027, Haryana, India



History

Sheikh Tayyab was a disciple and khalifa of Baba Shah Kamal. Sheikh Tayyab died sometime in the late 16th century AD. It is said that this tomb was constructed by Hazrat Shah Sikandar

Mazar of Hazrat Shah Sikandar Qadri Kaithaly

, the grand son of Hazrat Shah Kamal. The tomb is built on a square plan, a popular style of Pathan architecture. The roof is surmounted by a bulbous dome and a lotus flower finial rests on an octagonal drum-base.

Sheikh Tayyab's actual name was Lala Maidni Mal and he was one of the advisor to Mughal Emperor Akbar. He converted to Islam at the hands of Hazrat Shah Kamal Qadri. His descendants from Hindu wife are called "Qanugo" and the place where they used to live is called Mohalla "Qanugoyan" in Kaithal.

Additional Info

There was a tradition when some one from Qanugo used to get married, they used to send one pitcher of sweet drink (sherbab) to sheikh Tayyab masjid (also known as masjid of mirrors) Old Picture of Masjid of Mirrors near Sheikh Tayyab Mazar and one pitcher to Hazrat baba shah Kamal shrine. The 16th century tomb is situated in Kaithal city near Railway line.

Sirhind Sharif aka Rauza Sharif

**Dargah Of: Hazrat Imam Rabbani Mujaddid Alifsani Sheikh ahmed Faruqui Naqshbandi
Sirhindi (R.A)**

Rauza Sharif Mandhali, Sirhind, Pin: 144501, Punjab, India



History

Ahmed al-Faruqi was born on the day of Ashura, the 10th of Muharram in the year 971 Hijri or 1564 AD.

He received his knowledge and education through his father and through many shaikhs in his time. He made progress in three tariqats: Suhrawardiyya, Qadiriyya, and Chistiyya. He was given permission to train followers in all three tariqats at the age of 17 years. He was busy in spreading the teachings of these tariqats and in guiding his followers, yet he felt that something was missing in himself and he was continuously searching for it. He felt an interest in the Naqshbandi Sufi Order, because he could see by means of the secrets of the other three tariqats that it was the best and highest.

His spiritual progress eventually brought him to the presence of the Ghawth and Qutb of his time, ash-Shaikh Muhammad al-Baqi, who had been sent from Samarqand to India by the order of his shaikh, Muhammad al-Amkanaki. He took the Naqshbandi Order from the shaikh and stayed with him for two months and some days, until Sayyidina Muhammad al-Baqi opened to his heart the secret of this tariqat and gave him authorization to train his murids in the Order

A high point of Sheikh Ahmed Sirhindi's life was his confrontation with Akbar and then with his successor Jahangir. Things came to such a pass that he was incarcerated in the Fort of Gwalior for three years. Eventually, he was freed by the Emperor and went back to preaching in Sirhind where he died in 1624 AD. He is largely credited to have led the revival of Islam in India in the 16th-17th century.

The Urs celebration (death anniversary) of the Mujadid are held here for more than 300 years and are largely attended by Muslims from India, Pakistan, Afghanistan, Indonesia, Bangladesh and other Muslim countries

Additional Info

Sirhind is mostly known among Muslims through Sheikh Ahmed Sirhindi, the famous Sufi of the Naqshbandi order who was conferred the title of Mujaddid Alif-sani.

Sufi Shaheed Darga (Yemmemadu Dargah)

Dargah Of: Hazrat Sufi Shaeed and Sayyed Hassan Sakaf Halramir

Madikeri Tehsil, Kodagu, Yemmemadu, Pin: 571214, Karnataka, India



History

The shrine and tomb is built in memory of Hazrath Sufi Shaheed and Sayyed Hassan Sakaf Halramir who came from Persia almost 366 years ago to give religious discourses. They devoted their life to the service of the poor. There is an annual Urs held at this place which goes on for around eight days and more than two lakh devotees from all religions across the state come here to participate and get the blessings of the Sufi saints.

Yemmemadu Dargah is the main shrine of the Kodava Muslims and is revered by the Kodava Hindus as well.

The dargah and the Urs are maintained by the Yemmemadu Tajul Islam Muslim Jamaat. There is an Arabic Madrasa and an orphanage which are also managed by the Yemmemadu mosque.

Additional Info

Women are denied entry into the 'dargah and separate arrangements are made to enable them to offer prayers.

Syed Abdul Rehman Jilani Dehlvi

Dargah Of: Syed Abdul Rehman Jilani Dehlvi R.A

East of Lahori Darwaza near Sadar Railway Station, Railway Colony, Muslim Waqf Board Quarters, Delhi, Pin: 110006, Delhi, India

Syed Abdul Rehman Jilani Dehlvi was a notable Sufi saint of the Qadri Order in the Indian Subcontinent. His predecessors include Abdul Qadir Jilani, who initiated the silsila of the Qadri order. He played a major role in establishing the order in Delhi.

He was born in 1024 AH (1615 AD) in Hama, Syria. He was the son of Syed Abdul Qadir, a dervish himself from whom he received his early education. At 35, he chose to stay at the tomb of Abdul Qadir Jilani in Baghdad for 3 years. On Tuesday 13 Dhu al-Qi'dah 1062 AH (15 October 1652 AD), during the Mughal era of emperor Shah Jahan, he went to India to meet Syed Abdul Jaleel. He took Bay'at on 10 Dhu al-Hijjah 1062 AH (10 November 1652 AD) and went to Delhi on 9 Safar 1063 AH (8 January 1653 AD). Here he resided himself and made a Khanqah. This is where his shrine is built as well as a mosque called Shah Abdul Rehman Mosque.

Syed Abdul Rehman Jilani Dehlvi lived a life of anonymity not giving attention to fame or the royal court of the Delhi Sultanate.

He stayed within Delhi and guided people and benefited them spiritually. Not single evidence states that he ever went out of Delhi hence, he is also termed as Qaim Maqam Faqeer. His teachings were passed on by his descendents.

Sultan Bahoo was the khalifa-e-akbar (senior spiritual successor) of Syed Abdul Rehman Jilani. Khalifa-e-asghar (junior spiritual successors) included Shah Habib Allah Qadri and Syed Mohammad Siddique, who was the first caretaker of his shrine and had no children. Abdul Rehman Jilani was the Murshid of the Sultan Bahoo, a saint of the Qadri family as well as a man of revelations and miracles.

Additional Info

Syed Abdul Rehman Jilani Dehlvi died on 21 Ramadan 1088 AH (16 November 1677 AD) during the reign of Mughal Emperor Alamgir . Syed Abdul Rehman Jilani's urs is celebrated on 21 Ramadan with great devotion from a long time now.

Syed Mir Mohammad Mirak Andrabi dargah

Dargah Of: Sheikh Syed Mir Mohammad Mirak Andrabi R.A

Khankah-i-Andrabia, Malaratta, Srinagar, Pin: 190001, Jammu and Kashmir, India

History

He was born to Allama Syed Shams-ud-din Andrabi (860 A.H = 1456 C.E. -932 A.H.= 1526 C.E.) in Srinagar. Syed Mirak Andrabi traced his patrimony through his father, Syed Shams-ud-din, to 'Imam Zain-ul-Abedein ' and finally to 'Imam Ali'. His mother, Syeda Mira Bibi, with twenty three links, reached to 'Imam Ali'. His year of birth is (921 A.H = 1515 C.E.) He lost his parents at a quite young age. He studied Fiqah, Ahadees, Hifiz and Tafseer in his very early boyhood.

He was a Great Sufi of his era like his ancestors . His ancestors Syed Ahmad Andrabi (who was great grand father of Syed Mirak Andrabi) from Andarab, (a valley located in the southern part of Baghlan province in the northeastern Afghanistan) had Migrated along with his bloodline (some of them living near Bukhara a region in now Uzbekistan) to kashmir for spreading Islam in modern subcontinent , His bloodline now called Kashmiri Syed or Andrabi Syed or Bukhari Syed more to recognize region wise although blood linkage wise are Abidi from imam zain Zaidi Syed from his son zaid , However all Abidi Zaidi do not belong to region Andarab or Bukhara (Syed's widly spread) , But Syed Muslim Ahmad bloodline belong to these two cities, Syed Muslim migrated from Arab and settled in Andarab to preach Islam near by, after that his bloodline spread in area between Andarab and Bukhara in Pastoralist era now modern Afghanistan, Turkmenistan, Uzbekistan and Subcontinent.

Syed Mohammad Andrabi with others, (d.A.H.850/A.D, 1447), came to Kashmir under the duress of Mir Syed Ali Hamdani during the reign of Sultan Qutabu'd-Din, (775-792.A.H./1373-

89.A.D) .It was on the spiritual instructions of Mir Syed Ali Hamdani that Syed Ahmad Andrabi and his son stayed in Kashmir and played a major role in the propagation of Islam and that accordingly metamorphosed the destiny of people. Besides they guided and impressed upon the people to follow the path of Shariah. With the missionary zeal and zest they imparted spiritual and religious teachings to the people of Kashmir. Because of their tireless efforts, they did succeed in bringing about a significant and perceptible change in the mindset and life of people in Kashmir. They also influenced the Sultan Qutubu'd-din,(775-792.A.H./1373-89.A.D) , with their appealing behavior. The bloodline of Syed Muslim Ahmad and his cousin played vital role in spreading Islam in Uzbekistan , Turkmanstan , Afghanistan and Subcontinent .

Syed Mirak belonged to Silsila Owaisi. He spent most of his time in spreading Islam at a Khanqah-i-Andrabi in Srinagar, besides spending 12 years meditating at Astarwun(Tral) and then remained in seclusion at Mohalla Naidyar for 12 years. After spending 24 years in meditation, he came back and lived in a small room adjacent to Khankah-i-Andrabia, Malaratta, but preferred a simple life, far away from fame. He was often advised by his relatives, who held important posts under the sultans, to take up a government job after the death of his father, but Mir Mirak Andrabi declined and spent his time in service of Islam . His bloodline even now show similar traits of simpleness by blessing of ALLAH beside being rich in today show off World.

He was putting up in the Khanqahi Andrabia at Malaratta (Mala Iraqi Hatta) Srinagar.He was the follower of Qadriya Sufi order and was among the prominent disciple of Syed Nimatullah Shah Qadri (d.990.A.H/1582.A.D), who laid the foundation of Qadriya Sufi order in the valley of Kashmir in the second half of 16 the century during the rule of Chaks, 968-994.A.H/1561-86.A.D. Syed Mir Mirak Andrabi traveled various parts of the valley for the purpose of propagation of Islam. The society has accepted him as their guide to religious path and adviser in all their day to day matters. He acted as the true mentor of Kashmiri society, and used to move from place to place with his followers. Syed Mir Mirak lived at a crucial period in Kashmir history because there were social tensions in the society. He himself was strong supporter of SunnI sect along with great love for bloodline of Muhammad.

He died on '5th Safar 990 A.H', 28 February 1582 C.E.,at the age of 69 years and is buried on the southern side of Khankah-i-Andrabia at Mala Iraqi Hatta (Mallaratta),Srinagar. He is buried in the ancestral graveyard at Malaratta.

The Annual commemoration is held at Khanqahi Andrabhiya Mala Iraqi Hatta (Malaratta) on every 5th of Islamic month of Safar-ul-Muzaffar.

Syed Sha Hameed dargah

Dargah Of: Hazrat Syed Shah Hameed Auliya (R.A)

Kullappan St, Periya , Kanchipuram, Pin: 631502, Tamil Nadu, India



Hazrat Syed Shah Hameed Auliya (R.A) belongs to Qadri, Chisti Sufi Order. Hazrat Syed Shah Hameed Auliya (R.A) is the great grand son of Hazrat Ghaus-E-Azam Sheikh Abdul Qadir Al-Jilani (R.A). This dargah is more than 600 years old

Syedena Aala Huzur Dargah

Dargah Of: Hazrat Syed Shah Mehr Ali Alquadri (R.A)

Miya Bazar Rd, , Midnapore, Pin: 721101, West Bengal, India

History

Qutb ul Aqtab Hazrat Syed Shah Mehr Ali Alquadri Al Baghdadi (R.A) commonly known as "Syedena Aala Huzur" a descendant of Syedena Hazrat Ghausul Azam (Radi Allah o Anhu) was born in 1808 A.D/1223 A.H at Khanqah Sharif, Mia Mohallah in the town of Midnapore now situated in the district of West Midnapore of West Bengal. He was the son of Syedena Hazrat Syed Shah Tufail Ali Alquadri Al Baghdadi one of the most venerated saints of Bengal. His mother Hazrat Bibi Niamat un Nesa was herself a saintly lady of her age. The grandfather of "Syedena Aala Huzur", for preaching Quadria order, migrated from the city of Baghdad to the remote town of Mangalkot in the district of Bardhaman in Bengal.

From his childhood “Syedena Aala Huzur” was put to the path of mortification and devotion. He passed most of his time in pursuit of learning, observance of religious rites and performance of spiritual exercise. He was a man of versatile genius and God gifted talents. Within a short span of time he acquired mastery over the commentaries of the Quran, the hadith of Muhammad, the principle of Islamic law and all sorts of religious sciences.[2] He was not only a great scholar but also an accomplished Sufi poet. He was the master of Arabic and Persian language. He could speak Arabic fluently as it was his mother tongue and quote entire verses of Persian mystic poets.[3] After acquiring mastery over different branches of religious sciences, he started delivering sermons on Sufism and Islamic tenets.

Soon his fame spread far and wide. People from various places flocked in great numbers to acquire religious and esoteric grace from him. Even from Arabia and Persia some persons came to him with a view to obtain his grace. Thus it can be said without doubt that Syedena Aala Huzur's fame spread throughout the Islamic world and his contribution in making the Quadria order popular in Bengal was enormous. In 1267 A.H he established a Madrasah at Midnapore. This Madrasah is still present in the name of ‘Suhrawardia Mehria Islamia High Madrasah’. Syedena Aala Huzur also built a Khanqah in Midnapore town. In those days this Khanqah became the centre of Islamic teachings. The needy people were provided food and medical assistance at there.

There is a famous incident of Syedena Aala Huzur that once a person posing himself as a religious scholar came from an upcountry with a cart loaded with books to his Khanqah. The person posed a lot of knotty and difficult questions for Hazrat to solve them. The discussion that took place lasted for several days and nights with occasional intervals for prayers, meals and other necessities for life. Though the problems discussed were of a religious character, but the person introduced questions of philosophy, logic and other sciences into discussion. The answers which Aala Huzur gave to those questions indicated the depth of his knowledge. The person was completely defeated in discussion and he soon left Aala Huzur on some flimsy pretext.

After the demise of his father “Syedena Aala Huzur” proceeded towards Midnapore. At the outskirts of the town in the lonely forest inhabited by ravenous beasts and harmful animals he sat in deep meditation of the Almighty Allah. At the darkness of the night in the lonely forest his voice would echo with the recitation of the name of Allah. With less food and sleep he passed his days in this manner till he reached the age of thirty. For years he kept fast (excluding

the forbidden days) when he would take only a banana in the evening as his main diet. After undergoing all sorts of spiritual exercise and accomplishing different stages he attained the stage of Fanafillah. He became the Qutub of his time.

He married a pious lady named Hazrat Syeda Ummul Barkat Khatun Fatima Saniya. She was from the descendant of Hazrat Syed Isa Rizvi, a great saint who came from Bukhara and settled at Payardanga in the district of Midnapore.[5] Although married and entangled with social duties Syedena Aala Huzur continued his spiritual exercise of austerity and mortification.

Additional Info

Syedena Aala Huzur lived for sixty years. His demise took place on 16th Muharram 1285 A.H/ 1868 A.D at his Khanqah. His shrine is at Mirza Mohallah, Mazar Sharif Road, Midnapore town.

Syedi Fakhruddin Shaheed Kubba

Dargah Of: Syedi Fakhruddin Shaheed R.A

Syedi Fakhruddin Shaheed Kubba, Taherabad, Galiakot, Pin: 314026, Rajasthan, India



History

Syedi Fakhruddin Shaheed was the son of Raja Tarmal, who along with his brother Raja Bharmal, converted to Islam at the hands of Moulaya Abdullah, in the era of Mustansir Imam. Syedi Khawj bin Malak, one of the hudood of the 26th Dai Syedna Daud bin Ajabshah and the 27th Dai Syedna Daud bin Qutub Shah, have recorded in Sitt Rasa'il the history of the

Fatimid-Tayyibi Dawat in India in these times. Raja Bharmal and Raja Tarmal were viziers of the Rajput king of Khambat in present day Rajasthan, and both expended great efforts in spreading Islam and Iman in India in its nascent years. Raja Bharmal's son Moulaya Yaqub was the Imam's appointed Waali in India, and he sent his cousin, Syedi Fakhruddin, to propagate Islam in the lands of the "Waaghar."

Syedi Fakhruddin Shaheed was killed on 27 Muharram by brigands while he was conducting Dawat affairs in the Waaghar region; this is why he is remembered as a martyr, shaheed. At the beginning of the month, he had performed Ashara Mubarak in Galiakot.

Additional Info

Syedna Taher Saifuddin built Syedi Fakhruddin Shaheed's radiant qubba mubarak in 1374H/1954. The shrine is visited by thousands of mumineen, especially at the time of urus. Mumineen pledge mannat of Syedi Fakhruddin's ziyarat for their aspirations, especially for a child and for shifa. Thousands from other faiths also come to him with their needs. Syedi Fakhruddin's Mazaar is a refuge for people seeking sanctuary, and Allah grants their wishes by his shafa'at.

Taj bagh

Dargah Of: Hazrat Syed Mohammad Baba Tajuddin

Hazrat Baba Sayyad Tajuddin R.A. Dargah Umred Road Motha Taj Bagh Dargah, Motha Taj Bagh, Nagpur, Pin: 440009, Maharashtra, India



History

The ancestors of Tajuddin Baba were Arabs. Baba belongs to the family of Hazrat Imam Hassan and Hazrat Imam Hussain. Syed Abdulla, a grand son of Hazarat Iman Askari, came from Arabia to India and settled down in Madras. The descendants of his family thus happened to live around this city for a long time. One of them, Syed Badruddin (Baba's father), became a Subedar in the army - Madras Platoon no. 32 and live in Kamptee.

Baba was born on Thursday, the 27th of January, 1861, at about 5-15 a.m at Kamptee. In his 6th year when Tajuddin was at school, in Kamptee a famous Muslim Saint, Hazarat Abdulla Shah, came to see him. He gazed at Tajuddin, took out a piece of sweetmeat from his bag, chewed a bit of it and thrust the rest into Tajuddin mouth. He then told one of the teachers standing by : " What can you teach him? He is already well taught in his previous life." And, addressing the young Tajuddin, he said: " Eat little, Sleep little, and Talk little. While reading Quran, read as though the holy Prophet Mohammed has descended upon you."

This strange incident effected a profound change in tajuddin. Tears flowed from his eyes continuously for three days and he lost all interest in play and childish pranks. He sought solitude and was always found reading the works of great Sufi Saints and reflecting upon their profound significance. Of all that he read, the one couplet that captured his heart most was ---- " Drink wine, burn Quran and kaba; dwell in the mandap (temple) but never hurt the feelings of , or cause pain to, any human heart. "

Hazarat Abdulla Shah was a Sufi dervish (a Muslim mystic). Neither he nor the Sufi mystic who wrote the above lines could hardly have meant these lines literally. It must be remembered that they are meant quite differently from what they appear outwardly. The commonest examples are the use of terms of drinking , lovemaking and intoxication in their poetry to connote mystical experiences. So the above lines actually meant that one has to drink the wine of ' true and sincere devotion' and faith, and not the dirty wine of worldly life; that the holy Quran is neither the parchment or the ink in which it inscribed, nor the Holy Kaba the stone; nor is it right to be caught in the narrow religious bigotry of hating other religions (like belittling places of worship of other religions as the Hindu mandaps). The most important of all is the non-injury of the body or the religious feelings and sentiments of any human being. Indeed Tajuddin spiritual career had been an unwritten, unuttered, commentary on these lines. When he became the full-fledged Tajuddin "Aulia", he ordered equal treatment of both the Hindus and the Muslims, as his story proves.

Accordingly, at the age of 20, in 1881 A.D., Tajuddin joined the 13th Nagpur Regiment. In 1884, Tajuddin's Regiment reached Saugor. All through his career in the army, Tajuddin never neglected his Namaz(Muslim Prayer). One day in Saugor, Tajuddin was lured by a melodious voice which led him to a lonely waste land nearby where a famous 'Chishti' saint Hazarat Dawood Shah lived. Henceforth he used to attend regularly to the service of this Muslim saint. He used to spend much of his time in meditation in the company of the saint every day after his army duties.

Sometimes he stayed away with him in the night also. when his grandmother learnt at Kamptee that he was not staying in tent at night, she rushed to Saugor suspecting that Tajuddin had fallen into some evil company. She stealthily followed him at night but found that he was meditating with a muslim saint. Next morning, when Tajuddin returned home, she served him with breakfast. But Tajuddin said he would eat his his own laddu and peda (two Indian sweets) and stared chewing up the two stones he had in his hand. The old lady was awfully surprised at this phenomenon and realized that Tajuddin's devotional life had had given him some devotional powers, and that her suspicious about his character were wrong. She returned to her town happily. Even after Hazarat Dawood Chishti's death, Tajuddin continued his meditations and mujahedas(spiritual practices) often near the decease's tomb.

Tajuddin's meeting with Hajarat Dawood Chisthi marked the second important land mark in his life. His meditations and mujahedas soon become more intensified and he found his job in the army a great hindrance to his 'new' life. And so he tendered his resignation directly to his commander. The latter was, however, shocked and at once wrote to his relations about his rash action. His grandmother, fearing that Tajuddin had become mentally cracked, came to Saugor and found him quite different man, wandering unaware of his worldly needs and responsibilities as if in quest of "something intangible."

She took him to Kamptee where the doctors tried to cure him for madness and magicians used all kinds of talismans in vain. They could not realize that, by the grace of God, and attention of his Guru(Pir), he had attained " the high mystical-state-of-all-existence," in which one forgets self. But the people generally took him for a mad man. Children flocked round him and threw stones at him. But he always smiled and was never offended with them. On the contrary, he encouraged them by heaping the stones they needed the place, ready for their use. If people dissuaded the children from stoning him, he would get angry with them for their interference.

Tajuddin lived in this state for four years in Kamptee during which period his grandmother died, unaware of the glorious future of her grandson. Now his uncle, Abdul Rahman, took him to Chanda. There too he was treated in vain for his 'madness' and he was sent back to Kamptee and left to his own fate. He lived under bridges and in ruins, caring little for sun and rain. When it rained, he stood under some tree or the other. Now he was completely naked and hardly had any inclination for food or drink. When any one gave him any thing to eat, he gave it away to the stray dogs on the road.

At last, when every human being abandoned Tajuddin, the "Hand of lord" was stretched to shield him. Now miracles started manifesting themselves through him and this made the people realise the real stuff of which Tajuddin was made. Hundreds of these miracles were narrated by the amazed public and now he was popularly called "Tajuddin Baba."

As the month of July of 1924 drew to its close, the health of Baba Tajuddin began to fail and showed no improvement for 10 days. He grew very weak and could not even move out in his usual fashion. Maharaja Raghoji Rao was extremely upset at his condition and started visiting him very frequently.

It was the evening of Monday the 17th of August, 1925, a large number of birds gathered on the Maharaja's palace but, contrary to their natural behavior, they were all unusually quiet and still. The Baba raised his hands up and prayed for the welfare of all, blessed them, lay peacefully down on the couch and, with a slight gurgling sound in his throat, he let his 'spirit' merge into the Infinite.

Additional Info

In the Evening news dated 25th August 1925, Mr. Narayana Rao Hadan recorded that tears flowed continuously for twelve hours from the eyes of the idols of Lord Vithal and Rukmani Devi in the Padurang Mandir (Temple), and the many devotees, who were there in the temple, witnessed this highly amazing scene. Leading newspapers of the country, like the Madras Mail and Andhra Patrika of 22nd August 1925, glaringly wrote that he, who was Lord Rama, had reappeared in the world in the soul of Baba Tajuddin Aulia and when his work was finished, he left the earth and he was recognized.

Tanjore Saheb (Hazrat Saheb Waliullah) Dargah Shareef

Dargah Of: Hazrat Syed Sha Sirajuddin Mohammed Saqaf Alias Syed Ismath Pasha Saqaf Thazim Tarak Qadri, Shuttari, Chisthi, Naqsbandi

Saheb Waliullah Dargha, Sha Mian Thaikaal, Abraham Pandithar Road,, Thanjavur, Pin: 613001, Tamil Nadu, India



History

Hazrat Syed Sha Sirajuddin Mohammed Saqaf Alias Syed Ismath Pasha Saqaf Thazim Tarak Qadri, Shuttari, Chisthi, Naqsbandi was born on Friday 2nd Day Of Rajab, Hijri 1342 (7th February, 1924) at Saqaf Makan In Thanjavur. His Father's Name Was Syed Sha Hassanul Musanna Saqaf Alias C.S.Peeran Who Is The Descendent Of Sha Rahmatullah Vali (Hazrat Mohammed Gause Gwaliori's Brother's Grandson) Of Killai.

His Mother's Name Was Mahmoodunnisa Begum Of Hyderabad . His Younger Brother Was Syed Sha Sirajuddin Ahmed Saqaf Alias Syed Ahmed Pasha Saqaf.

Saheb Waqliullah's Childhood And Primary Education Was At Killai. He Was Very Eager To Memorize Quran Sharif, And He Was Very Successful In Memorizing 12 Juz Of The Holy Quran, He Spent His Adolescent Age In Various Madaressas At Vellore And Northen India.

After The Return From Madaressas Saheb Was Handed Over To Be Brought Up By His Aunt Shamsunnisa Bi Of Salem (Father's Elder Brother's Wife, Who Was Not Blessed With Children) Residing At Asar-E-Sharif At Thanjavur.

After Some Years Saheb Waliullah Married A Noble Lady Janaba Sajidunnisa Bibi Saheba (She Is So Polite And Had Been Pateint In Assisting Saheb In All Walks Of Life) At Pulimankulam Near Tirunelveli And Lived Along With His Aunt At Asar-E-Sheriff At Thanjavur. They Behold All The Difficulties In That Period.

Saheb Waliullah Was A Voracious Reader Of Religious Books And Clasical Sciences . He Was An Avid Collector Of Books And Inculcated The Habit Of Reading To Those Who Came To Him. During The Stay At Asar-E-Sharif He Used To Go Through Books In Langauages Like Urdu, Arabic, Persian, And Tamil Daily. This Routine Helped In His Gaining Vast Knowledge Of Spitirualism And Its Treatment. He Had A Vast Collection Of Books In These Languages.

Saheb Waliullah Kept Himself Busy Mostly By Being Alone And In The Remeberance Of Almighty Allah. He Used To Stay Alone At Most Of The Holy Shrines (Durgahs) Around Him And Spent Many Days Alone. His Food During Those Days Was Only Pure Drinking Water And Nothing Else. Some Times He Used To Take Very Little Rice With Daal (Without Salt To Taste).

Saheb Waliullah Attained Vilayath By The Aspiring Wishes Of Syed Sha Niamatuallah Saqqaf And Dosth Mohammed Saqqaf Popularly Known As Hazrat "Dohre Mastan" Aulia Whose Dargah Shariff Is Located In The Heart Of Thanjavur City And Hazrat "Ekhare Mastan" – His Dargah Shariff Is Just Adjoining To Hazrat Dohre Mastan Dargah And Kind Wishes Of Hazrat "Khader Wali Nagoori "(R.A)

Saheb Waliullah Had A Pleasing Personality, Simple And Decently Dressed, Pleasing Face, Glittering Eyes, Bright Forehead And Sweet Tone. He Used To Talk In Attractive Manner To Any One Whether, He Is Rich Or Poor Strong Or Weak, Hindu Or Muslim, Or Christian, Beliver Or Atheist , His Manner Of Talk Wass Ever Absorbing And Pleasing As Ever. Everybody Liked Him To Talk And Spent Days With Him And Getting A Bit Of Advice From Him, Thus Getting Enlighted.

Saheb Waliullah Had A Healthy Friendship With Hazrath Abdul Majid Sufi Appa.Of Kodikkal Palayam And Hazrath Kwaja Habibullah Sha Chisthi Naqshbandhi Of Kattumannargudi. These People Had Recogonised And Declared That Saheb Indeed Is A "Waliullah"

There Is No Doubt That Saheb Waliullah Had Spiritual Admiration And Connection With Panjathan-E-Paak, Moula Ali Mushkil Kusha, Gause-E-Paak, Khawaja Moinnuddin Chisthi Ajmeri, Hazrath Khader Wali Gunjbaksh Of Nagore Shariff, Shiek Dawood Aulia Of Muthupet, Syed Ibrahim Shahid Awulia Of Earwadi, Hazrath Syed Ali Meeran Datta Of Unja Sheriff And Nathar Wali Of Tiruchirapalli. These Great Saints Joined Hands Whenever Saheb Waliullah Did Any Spiritual Treatment To Any One Who Was Affected By Evil Spirits. Many People Heard Of His Spritual Treatments And Came From Different Parts Surrounding The Area And Attained Benefits Spiritually And Physically.

On 16TH November 1991, he passed away And Carried Forward His Spiritual Life And Faiz To Be Distributed To The Masses Who Ever Visit His Dargah Sharif Situated At Thanjavur In Shah Miyan Thaikkal.

Syed Abdul Rasool Alias Syed Sha Vajihun Naqi Saqqaf Alias Nanhe Saheb Lead And Performed The Funeral Prayer. A Lot Of His Disciples And Sincere Followers With Heavy Hearts Attended The Funeral

Today Lot Of Miracles Happen In The Dargah Sharif, Mny A Wounded Hearts Healed Evil And Lots And Lots Of Mass Attained Spiritual And Physical Benefits From The Holy Shrine Of Saheb Waliullah .

Additional Info

Saheb Waliullah's Memory Power Was Quiet Amazing. He Used To Recollect Any Matter Of Importance Even If He Had Gone Through Countless Daily's, Weekly's And Monthliy Magazines Which He Used To Preserve. His Love For Reading Old Manuscripts Was Phenomenal. One Of The Manuscript's Compiled By Shah Rahmatullah Wali Of Killai By The Name "Sirrunnama". He Preserved More Than Hundreds Of Other Manuscripts By Taking Photocopies And Lamnated Some Of The Manuscripts In Original For The Next Generation.

Thiruparankundram Dargah

Dargah Of: Hazrat Sultan Syed Ibrahim Shaheed Badshah (R.A)

Thiruparankundram, Madurai, Pin: 625005, Tamil Nadu, India



History

During the late 12th century, Sikandhar Badshah, the governor of Jeddah came along with Hazrat Sultan Syed Ibrahim Shaheed Badshah to Tamil Nadu in particular Erwadi (village) from Madinah.

The Madurai province was won by Badshah Sultan Syed Ibrahim shaheed of Erwadi against the king Thiru Pandiyan who refused to embrace Islam and made Hazrat Sultan Iskandhar Badshah as the emperor of Madurai. People were happy with the rule of Hazrat Sultan Sikandar Badshah in the basics of Sharia (Religious Law of Islam). King Tiru Pandyan, who was defeated, went to Tirupati, met all his friends and briefed about the invasion of the Arabs. They helped him with formation of large troop.

After forming a big and healthy troop to face the Arabs, King Thiru Pandyan headed towards Madurai. Hazrat Sultan Sikandhar Badshah, the emperor of Madurai, was incognizant about this secret. He turned around of Thiru pandiyan, concentrated in expanding Islam and in the welfare of the people rather than strengthening the army.

Tiru pandiyan with a strong army fought with Hazrat sultan Sikandhar Badshah razi vigorously. The poet of Sangam era describes that fight as the biggest ever war held in the pandiyan kingdom.

To face the Pandiyas, the Arabs were in need of more troops. Hazrat Sultan Sikandhar Badshah sent 9 of his soldiers to inform Hazrat Sultan Syed Ibrahim Shaheed the emperor of Bouthiramanikkapattinam (now Erwadi) about the war and the need of more troops. King Thiru pandiyan sent a large number of his soldiers to stop the 9 Arabian soldiers who were travelling towards Erwadi. Hazrat Syed Salaar Sha Shaheed razi was killed at Palli chandai near Keeladi Silaiman and Hazrat Syed Ibrahim Shaheed Razi at Karserinear Sakkimangalam. The remaining 7 soldiers fought bravely and continued their journey towards Erwadi.

Many Pandiyan soldiers followed the 7 soldiers and an exhaustive war held at Manamadurai. In this war, five of the Arabian soldiers called Khamsatu (Five) Shuhadaas (Anjanamaar - Paanch Peer) were killed.

The remaining two soldiers tried to travel hard to convey the message to the Emperor of Erwadi. Hazrat Umar Khattab Shaheed Razi was killed at Kilavaneri near Meesal. By the Pandiyas, the only one soldier left alive was injured brutally. But somehow he managed to reach Bouthiramanikkapattanam (Erwadi) and conveyed the message of Thiru pandiyan's invasion back to Madurai.

Hazrat Sultan Syed Ibrahim Badshah was affected by this and sent a large troop towards Madurai. Before the troop could reach Madurai, the tough war at Madurai came to an end and Thiru pandiyan captured the throne back. Hazrat Sultan Sikandhar Badshah Shaheed rested at Thiruparankundram caves to worship and peace. King Thiru pandiyan was afraid of Hazrat Sultan Sikandhar Badshah and the Arabian forces surging back even after capturing the throne.

So he was in search of Hazrat Sultan Sikandhar Badshah shaheed. Thousands of soldiers were sent in search, and finally they could see a rock flying up and settling down regularly in the Thiruparankundram hill and when they followed that, they saw an Arabian horse at the top of the hill which they confirmed to be of Hazrat Sultan Sikandhar Badshah.

A few soldiers reached the cave where they found the rock to fly up while Hazrat Sultan Sikandhar Badshah stood for prayers and settle down when he was bowing down. One of the mal'oon from the soldiers of pandiya killed Hazrat Sultan Sikandhar Badshah Shaheed Raziyaallah ta'ala anhu during his bowing down in prayers (while he was keen in praying Allah the Emperor of Emperors).

Instantly the Pandiya soldier turned blind after the death of the Hazrat Sultan Sikandhar Badshah. The soldier begged and lamented for forgiveness after realizing that, this as a miracle of Hazrat Sultan Sikandhar Badusha and they agreed to do funeral of the Badshah.

Hazrat Mustajab Ad Dua Sikandhar Badusha gave back the soldier vision as an act of forgiving him. As agreed, they did his funeral at the top of the Thiruparankundram hill with Islamic regulations. Disregarding of religion, from all parts of the Tamil Nadu and Kerala, people visit this Dargah. People who visit the Erwadi Dargah in Ramanathapuram district are supposed to visit this Dargah.

By Syed Abdussalam Ibrahim Saalim Madurai Maqbara Hazrat many poems are written in praise of Hazrat Sultan Sikandhar Badusha.

Since devotee's wishes come true very soon, he is called Mustajab ad Du'aa Sikandhar Badshah. Mustajab Ad Du'aa in Arabic translates as, a saint who's Prayers are immediately answered by Allah.

Additional Info

Annually Urs festival of Hazrat Sultan Sikandar Badshah Shaheed is commemorated on the 17th night of the Islamic Month of Rajab every Hijri year. Thousands of people visit the Dargah at the hill top on this day.

Ullal Darga

Dargah Of: Sayyid Muahammed Shareeful Madani R.A

Ullal Darga Road, Dakshina Kannada, Mangalore , Ullal, Pin: 575020, Kerala, India



The history says that saint came to Ullal around 500 year ago from the holy city of Madinah in Saudi Arabia by floating across the sea on piece of chader or musalla. He camped at a small masjid in Melangadi area, which is the present juma masjid for Ullal, Permannur, Someshwar Kotekar and Jeppinamogeru villages. The Saint led a very pious and simple life. His simplicity and devotion of faith, love towards the poor attracted villagers. The villagers started visiting him because he used to solve their problems through his prayers and spiritual powers. Hearing of his miraculous healing people irrespective of caste and creed flocked to Ullal to have a glimpse and blessing of the saint. Later on the saint married a girl from a poor and respectable family.

The Sayyid Madani Dargah observes Uroos once in a five years which attracts pilgrims from all over the country and it has earned the name of Ajmer Dargah of the south.

Vavar Swamy Dargah

Dargah Of: Hazrat Babar Auliya (RA) aka Vavaraswami

Sannidhanam, Sabarimala, Pin: 689662, Kerala, India



History

There is a shrine dedicated to Vavar in Sabarimala next to the main temple. As per Islamic teachings there is no idol, but just a carved stone slab symbolises the deity of Vavar. A green coloured silk cloth is hung across one of the three walls. The fourth side is open. An old sword is also kept near the wall. A Muslim priest still performs the rituals today as he was a Muslim. There are many legends about Vavar and his association with Ayyappa. Some believe that Vavar was a Muslim saint who migrated from Arabia to India with the intention of spreading Islam. Others suggest that he was a warrior who reached the shore of Kerala as a pirate in a

ship to loot and plunder. During his encounter with Lord Ayyappa, he was defeated. Impressed by the youth's valour, Vavar became close associate of Lord Ayyappa and helped him in the wars in the mountainous region. As time passed, Vavar too became an ardent devotee of Ayyappa just like Kaduthaswami and came to be known as Vavar swami. The old sword on the wall of the Vavar shrine symbolises the eminence of Vavar as a great warrior. It is believed that the Lord Ayyappa himself instructed the King of Pandala Desam to build a mosque for Vavar at Erumely in Kottayam District. Sabarimala shrine is about 50 km away, deep in the Forest in Pathanamthitta Association

Additional Info

The Vavur deity is believed to be as old as the original deity of Ayyappa himself, and records show that the shrine was renovated sometime in 1905. There is no distinguishable idol, but a carved stone slab that represents the deity. A green silken cloth is hung across one wall, and there is also an old sword. The special offering here is green pepper. Visiting dargah is compulsory and if some one doesn't perform fateha or visit this dargah they will definitely face problems in their ways or some thing will happen to them if they don't visit this dargah. Many devotees also bring a goat to offer to Vavurswami, mainly in the belief that pilgrims accompanied by a goat will reach the temple safely. These goats are later auctioned by the temple authorities.

Wasa Dargah

Dargah Of: Hazrat Makhdoom Syed Hisamuddin Kenani

Wasa Dargah Deaipar, Siddharth nagar, Pin: 272195, Uttar Pradesh, India



Additional Info

Wasa Dargah is a village in the district of Siddhrath Nagar, Uttar Pradesh, India known for Dargah of Hazrat Makhdoom Syed Hisamuddin Kenani. People assemble to celebrate the "URS SHAREEF" of Hazrat Syed Makhdoom Hisamuddin Kenani Rahamatullah aleh on 3rd of Shawwal (the ISLAMIC Month) at the famous Shrine.

Ziyarat Peer Mitha

Dargah Of: Hazrat Peer Mitha

Peer Mitha, Pakki Dhaki, Old Heritage City, Jammu, Pin: 180001, Jammu and Kashmir, India



The Dargah, popularly, known as Peer Mitha, is situated on the western slopes of river Tawi in the heart of Jammu city.

Peer Mitha, the one who would accept one small Pattasha, small piece of sugary oin (designated with Laqab of Qutab -e-alam sabzwari, as he had come from the area falling between Afghanistan and India called Sabzwar) lived in 14th Century. He was having close association with Raja Ajaib Dev and Sadhu Garib Nath Jogi. Peer Sahib worshipped here and Sadhu Garib Nath in Peer Kho Cave about 300ft down hill, on the bank of River Tawi. Both of them were highly spiritual figures and often interacted with each other, which eventually made the area a sacred complex. The Temple down below is called Peer Kho (well of Peers) with an ancient cave and a Shiv temple.

Raja Ajaib Dev was son of Hamir Dev(1410-1437). Ajaib Dev held the throne during(1436-1459). According to the story narrated by the present Peer Sahib the tomb of Peer Mitha was made by Ajaib Dev as a thanksgiving for his wife,who was suffering from leprosy and was cured by the Peer Mitha Sahib.

People from different religions,communities, faiths throng the place especially on Thursdays. A congregation of Kashyap Rajput Baradari takes place on the Purnamashi of Chirri. The people from all over the states and neighbouring states visit the place to offer prayers and seek blessings from Peer Mitha. It is a huge festival which runs for two days.It is marked by singing of qawalis sung by qawals who visit from all over India.

The tradition says that his devotees from India and Iran brought eatables of sugar. He accepted nothing but a few grains of sugar. Some believe that he was sweet of tongue so people called him Pir Mitha. Even the Mohalla where he resided came to be known after his name.

Birth and arrival in Jammu

Raj-darshini, Tarikh-e-Dagar-desh and other historical sources are silent about the birth and his early life. All chroniclers agree that he came from Subzwari in Iran, in 1462. He was, for this reason, called Pir Subzwari. He stayed at Lahore for some days on his way to Jammu. He liked the place and decided to settle down here permanently, became popular with the people because of his spiritual powers. After a long time, his brother, Fateh Ali, who lived in Lahore and had a large following of devotees, came to Jammu with the sole purpose to take him back. He did not agree to leave Jammu. In the end, it was decided to play chess and who ever won would have his say. Pir Mitha won the contest and Pir Mitha's brother had to stay in Jammu permanently. Probably Pir Mitha did not hope to achieve the kind of popularity in Lahore what he got in Jammu so he did not go there. Besides, he called other members of his family to settle down there.

Curing queen's illness

The queen of Raja Ajaib Dev contracted an incurable illness. Every treatment was done but her condition did not improve. The Raja was quite disturbed at the illness of the queen. The water carriers provided water to the royal palaces from a well near Pirkoh at a distance and had to pass by his cottage. He knew of her illness from them. One day as the water carrier went along, Pir Mitha Shah touched the pitcher. He grew angry and took water as polluted. Again he went to the well, scrubbed the pitchers well and filled them with water again. Pir Sahib touched

them again. He repeated the touch business several times, till the water carrier had to relent and carried the so-thought polluted water to the palace. When the queen drank it she recovered wonderfully in a few days. This surprised the Raja and when he came to know about the saint he became his devotee. This made him ever more popular.

His devotees are mostly water carriers. The reasons are: a water carrier came to know of his spiritual powers, he propagated his name and most of the residents of the Pir Budhan Shah Mohalla were water-carriers. Before the partition of the Punjab water carriers used to come on the eve of his annual Urs in large numbers.

After being well known in Jammu he started preaching Islam. Many Non Muslims were won over to Islam because of sweetness of speech, impressive character, moving spiritual powers and persuasive manner. The Hindus largely misunderstood this. News reached Maharaja Ranjit Singh. Raja Ajaeb Singh took the matter seriously and consulted the famous yogi Sidh Gharib Nath. Pir Mitha met Gharib Nath and discussed the matter for days and both admitted each other's powers. On the advice of Gharib Nath Pir Mitha gave up his preaching activities so that the sentiments of the Hindus might not be injured.

Pir Mitha and Sidh Gharib Nath

Many stories are related about Pir Mitha and Gharib Nath. A Sikh yogi Guru Gorakh Nath arrived during the reign of Ajaeb Singh stayed in a cave on the bank of Tawi River. People called him Pirkoh. Probably he was later known as Sidh Gharib Nath. Both debated and discussed the spiritual matters and conceded each others powers.

Once Gharib Nath invited Pir Mitha to Pirkoh and offered the skin of the lion to sit on, In order to frighten him he enlivened the lion but Pir Mitha overpowered him. Gharib Nath conceded his spiritual powers.

Revelation and Miracles

Many miracles and strange anecdotes are related to him. Both Pir Mitha Shah and Sidh Gharib Nath drew the people towards them. Once people saw Gharib Nath flying like bird in the sky. Pir Mitha's devotees reported it to him. Pir Mitha said, "What! If he does, we can also do it." He ordered his wooden sandal to fly and lo! It flew into the sky like a bird.

Secular Values

Some people regarded him an extremist and were envious of him in one way or the other. In fact he was an advocate of Hindu-Muslim unity and secular values. The patronage of the state and agreeing to the counsel of Gharib Nath indicate that he did not face any opposition. His being an extremist Muslim is refuted by the fact that Hindu devotees exceeded in number than his Muslim devotees.

Death

He died in the year 1467 AD.

The tomb

His tomb attracts large number of people, as he was a Shia. Special functions are held on Moharram and Chelam at the Shrine. The believers pray throughout the night, recite elegies and the procession of banner is taken out from the Shrine on the 7th Moharram, go to the houses of the believers. People offer sweetened rice, pulao and sharbat at the shrine. The Alam (flag) procession is carried out on the 10th Moharram from his shrine and proceeds to the Karbala. The devotees gather here on Thursdays. The tomb stands on the outskirts of Jammu. His elder brother Syed Fateh Ali and some other persons lie buried in the compound of the shrine. Even today people come to the shrine to pay their respects and devotion to the mystic saint.

Additional Info

According to one of the beliefs, the local bird breeders offer first bird chick and the first calf of cow and buffalo as a gift at the ziarat so as to seek the blessings of Peer Mitha for good and healthy generation of the offsprings of these farmers. People come for fulfilment of their wishes and tie thread on the iron grill gate at entrance of the inner chamber or Darbar and ask for a wish. When the wish is fulfilled they make offerings in shape of gifts, bandarases and untie one of the knots of the thread.